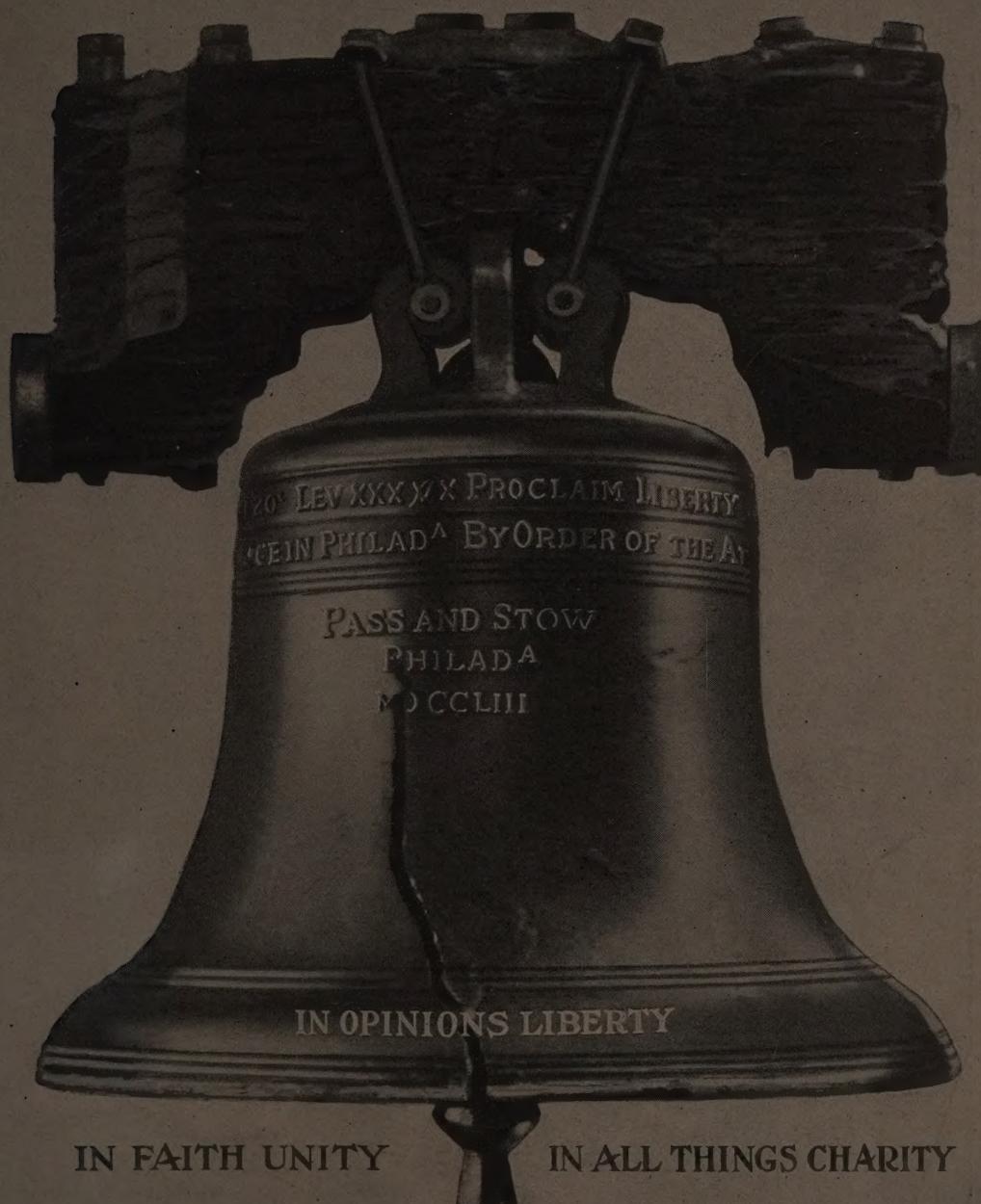


WORLD CALL



SEPTEMBER 1926

15 CENTS

THE GOLDEN RULE of ALL the AGES

It is true charity when one builds resting places or drinking fountains for wanderers; or provides food or raiment or medicine for the needy; not selecting one more than another. This is true charity, bearing much fruit.—*Manu; Hindu. 1200 B. C.*

What you would not like to have done to yourself, do it not unto others. . . . When you labor for others, do it with the same zeal as if it were for yourself. . . .—*Confucius; Chinese. 500 B. C.*

A man's true wealth is the good he does in this world. When he dies, mortals will ask, What property has he left behind him; but angels will inquire, What good deeds hast thou sent before thee?—*Mishkat, Mahomet.*

Imitate God in his goodness. Be toward thy fellow-creatures as he is toward the whole creation. Clothe the naked, heal the sick, comfort the afflicted. Be a brother to the children of thy Father.—*Jewish Talmud.*

As kindred, friends, and dear ones salute him who hath traveled far and returned home safe, so will good deeds welcome him who goes from this world and enters another.—*Buddha; Hindu. 627 B.C.*

And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—*Jesus.*

Mr. Warren Returns

Friends of the magazine will join with the headquarters family in rejoicing at the safe return of Editor W. R. Warren and Mrs. Warren from their year's journey in the Orient. They landed in San Francisco on July 29 and reached St. Louis August 5. Readers of Mr. Warren's monthly travelogues who have had fellowship with him on his journey will find increasing interest in his reaction now to the missionary program as he views it from the home base.

WORLD CALL takes pardonable pride in the achievement of sending its editor on a year's trip through the oriental mission fields and believes it has a unique place among religious periodicals in so doing while remaining practically self-supporting. It is only through the loyalty and devotion of our readers that we are thus able to push on to greater and larger victories.

Liberty and the Disciples

America has long been considered the cradle of political and religious liberty and to the Disciples of Christ particularly should this fact be significant. Among the larger religious bodies in the country, our brotherhood has the distinction of being the only one of American origin, the birth of the restoration movement taking place almost simultaneously with the birth of our republic. It is peculiarly appropriate, therefore, in the year when we are commemorating our political liberty, that on the cover of this issue which is devoted largely to our missionary work in America, we take cognizance of the religious and civil liberty which our own forefathers bequeathed to us.

Reduced Rates to Memphis

All the passenger associations in the United States have authorized a reduced rate of one and one-half fare for the round trip to the International Convention of the Disciples of Christ in Memphis November 11-17. Tickets will be on sale during the period of November 7-13 inclusive with final return date November 23 except as follows: From Colorado (except Julesburg), Montana, New Mexico, Oklahoma, Texas, Utah, Wyoming and Province of Alberta, Canada, selling dates November 6-12 inclusive. Final return date November 24. From Arizona, California, Idaho, Nevada, Oregon, Washington and Province of British Columbia, Canada, selling dates November 3-9 inclusive. Final return date November 27.

Passengers using reduced rate convention tickets are required to reach starting point by midnight of final return date. Convention tickets must be validated by railroad agent at Memphis before passenger starts on return trip.

In order to secure the reduced rate it is necessary that an identification certificate be secured from the undersigned. These certificates will be issued to any member of the church upon receipt of application therefor, accompanied by a self-addressed stamped envelope. A certificate is good for the dependent members of one's family. It is not necessary to secure a separate certificate for each member of the family.

H. B. HOLLOWAY,
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PUBLICATION COMMITTEE

J. H. MOHORTER	ALVA W. TAYLOR
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W. R. WARREN, *Editor*

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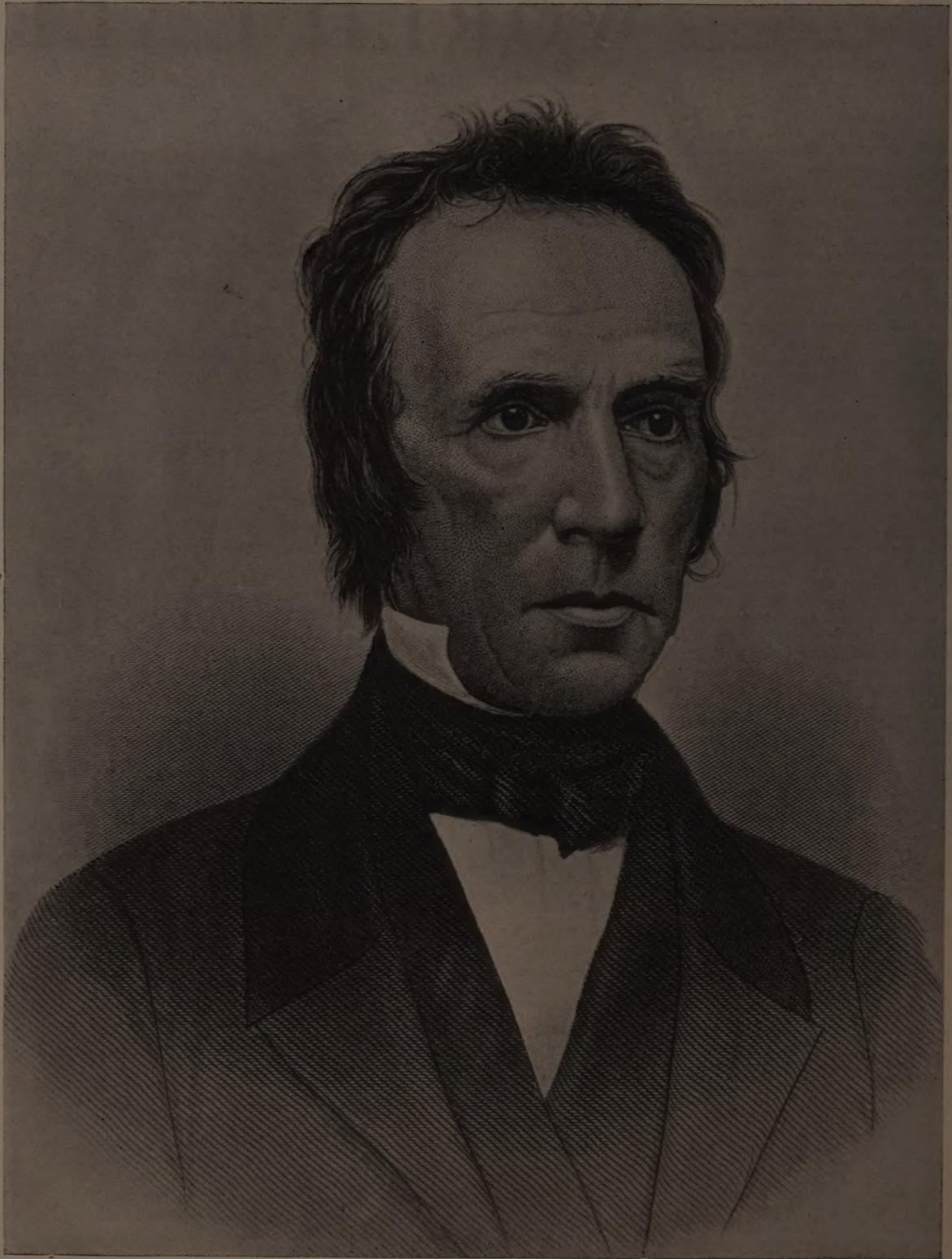
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WALTER SCOTT

Whose evangelistic crusade, one hundred years ago, marked the beginning of the history of the Disciples of Christ
as a distinct religious group (See page 35)

WORLD CALL



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Home Missions Today

"HOME MISSIONS" has become as nebulous a term as it has always been deceiving. Missionary passion cannot be limited by geographical areas; to one filled with holy zeal for spreading abroad the glorious message of a love that redeems, there can be no meaning in the terms "home missions" and "foreign missions." The distinction, when made, is used purely for the sake of convenience.

And much more is this so today. Modern conditions have revolutionized the missionary situation in the homeland. America has discovered, for one thing, that it has a wave length, the extent of which no man can estimate. The whole world, in fact, is so closely linked together that a universal language about a universal council table is not far in the offing. We are at our neighbor's elbow and openly watch his every move while we deliberately listen to his private family discussions. But the advantage we have in "listening in" carries with it a similar privilege for the rest of the world, and under the uncomfortable scrutiny of curious eyes our own national complacency is becoming disconcerted. There may be dust under our sofa, too.

Home missions is cleaning house today. Too long have we been bearing the taunt from the foreign field, "You, who bring us Christ, give us an example of Christian living!" Exploitation of child labor in the homeland finds scarcely a parallel in all China; blind racial prejudice that found expression in the Japanese Exclusion Act is an embarrassment to every missionary on the field; the utterances of our peace councils are drowned in the roar of armament factories whose output is setting a pace for all the civi-

lized world. Should we be surprised if such conditions cause our whole missionary program around the world to become a farce?

More specifically, the entire nature of home missionary work is changing. Russians in New York are no longer an isolated group; countless influences are forcing them into the swirl of American life and thought. Going to them with a program of work "among the immigrants," we fail at the start. Problems that governed our work among the Negroes a decade or so ago are radically changed. The old problem, Has the Negro the capacity for education? has been answered with such startling brilliance by a score or more of sons and daughters of ex-slaves that the question now is, What are we to do with the educated Negro? Finding a niche for him in our social order is causing rumblings at its very foundations.

"HOME MISSIONS" is concerned not so much today with planting rescue homes and soup kitchens. A man cannot be kept in the gutter long unless someone is there to keep him, and a country, essentially Christian, cannot fail to act its part unless there is pollution at the source of its life-giving stream. The home missionary program is today shaped with this in mind. It may result in the upsetting of our established industrial order; our social system may come in for a jolt; it may detect a giant flaw in our educational program. But it is going forth to battle clothed in the armor of perseverance in finding the facts, courage in barring them and strength from the hand of God in reshaping them more nearly to his heart's desire. That is "home missions" today.



The rural church at Bethany, West Virginia, where Alexander Campbell preached

AGRICULTURAL missions abroad will have a hard row to hoe, we may surmise, so long as America's city people look with apathetic unconcern upon the life, labor and religious vicissitudes of those who till the soil; unless by some stroke of magic, which I confess I cannot foresee, our press agents can invest the farmer with a dash of the color and sentiment which surround the American Indian, the Eskimo and the Arab. On the other hand, if the American farmer and the American rural church can take a place in the thought, affection and strategy of Christian America—a place which is justified by their social and religious importance in the nation, agricultural missions, I have no question, will go forward with leaps and bounds.

This is the angle from which I desire to restate the claims of the rural church to a place of honor in American Christendom; and to suggest with modesty, if possible, your part and mine in the things which must be done to restore the rural church to a place of honor.

Lest I should get off on the wrong foot, may I say a further word, by way of introduction. If this were a little different occasion, I would be the first to propose a toast to the men and women who during the last seventeen years have given their thought almost exclusively to the problems of the rural church in America. I have never encountered a more quietly determined, democratic, tolerant, cooperative, thoughtful group. The years under guidance of these leaders, have been history-making. I need not recount here their achievements. They are matters of record. When I characterize these exploits up to the present time as critical, analytical, expository, discriminating, intellectual, I accord to them a value which can hardly be overestimated. The intellectual grasp—the comprehensive view of the problem—on the part of these men and women, is a fact to reckon with. If there is such a thing as a stage in a problem, the first stage of the rural church problem seems well on its way to completion.

The Rural Church

By C. J. GALPIN

United States Department of Agriculture

BROADLY speaking, here is the church of thirty-two millions of people living on farms and of twenty millions living in villages. More than fifty millions of people; more than live in France; more than England, Scotland, Wales and Ireland combined; twice the number in Brazil; more than Italy, Greece, Sweden, Norway all told. These people are not poverty-stricken—not yet. Wealth—especially in land—diffused among them more uniformly than in other types of our population; diffused—yet they do not have much of that rare thing, surplus wealth, upon which the culture and refinements of civilization are customarily built. No one brings any grave charge against this class of our population. Being simply workers in dirty soil or small shopkeepers, they are easily forgotten. There are no millionaires among them; no new rich; no great captains of industry; no great bankers; no newspaper men. These farmers feed the nation.

Attempting to put into words the social role which farm people play in the nation, I shall say little or nothing about the crop-growing function, but rather try to get at what these people, whatever their race or nation, in and of themselves mean to the perpetuation of our cities; what their institutions mean to national life; and what claim, in fine, these folks have to a central place in the policies of the nation and of the church in particular. And at the start off, I venture to make the positive statement that the American farmer is the mainstay of the American family.

Family is the high point in human society. Family is the tender, delicate, sacred organism of race, in which control over heredity and environment of each person is almost absolute. When the family breaks down, no substitute mends the break.

The 1920 United States census informs us that in the thirty-two millions of farm population there are 4,000,000 more children—persons under twenty-one years of age—than in any thirty-two millions of our city population. In fact half of the people living on farms are children. The country, in other words, is the place of children, the habitat, so to speak, of child life. The city, on the other hand, much as we may be unaccustomed to the idea, is the place of adults, the habitat of grown-ups.

The rural home and family stand today, therefore, before church and nation as the American type. The city family, much as we may deplore the fact, has long ceased to be the type family. The

farm home is holding the family idea in the nation, almost at the last ditch, it must be conceded. This is the first basic reason why rural life has national social significance, why the farmer has a role of honor in American Christendom. Let us look at the other basic claim to honor.

It is this: Young farm adults in a steady stream recruit city life and industry. Just because the farm is the place of children, it comes to have more people on it than the farming community can use. Four millions more children than in an equivalent population living in cities, means an excess population—an excess that would make a small nation—bigger than Switzerland, bigger than Chile, than Norway, than famous little agricultural Denmark. The farms will manage to feed this excess of persons, clothe them, educate them, when, possessed of the strong right arm, they will turn their backs on the farm and farming and go to recruit the nerve-fagged industry of cities. The farms feed the city with muscle, intellect, imagination and possibly conscience and religion. This is the romance of the story, and there is not a word in it of wheat, corn, cotton, cattle or hogs. All the careful studies of this particular situation convincingly show that up to the present people from American farms help mightily to weave the fabric of the American city and its institutions as we know them in everyday life. In the decades when the rural church was strong, the streamlets of young people from the rural churches to the city churches were mighty with force and personality. The rugged religious conviction bred on the farms came in to float the city churches to great religious goals of achievement. The present decade, however, is a far different decade. The rural church has been ground to powder between upper and nether millstones. Youth are growing up and going pagan to cities from farms which in times gone by sent their quota to cities dedicated to God. It is as plain as the nose on a face, that as the farm communities decline into paganism, they sow the wind; and the cities reap the whirlwind. This is the second basic fact why America must place the rural church back in its role of conservator of the headwaters of religion. It is a policy of suicide for the city to pursue a plan of cold apathy in regard to rural people and the rural church. Rather, it behooves the American hierarchies to pay attention—not some little spasmodic and spectacular attention, as they do to the American Indian—but a constant momentous attention to formal religion in the country. To save the city and to save the city church, they must save the rural community.

THE first stage of the rehabilitation of the rural church has been, I have said, criticism, analysis, intellectual grasp of the problem. The second stage, I believe, is emotion—hope, fervor, passion. Religion, we must admit, is not fired by cold facts. A

flame is required. The church rises to a prophet, seldom to a logician. One must “go mad,” apparently, with the Apostle Paul’s type of “mad” zeal, to be heard. I propose, therefore, the second stage, a stage of prophetic fire, a stage of passion.

The facts of the first era of thinking on the rural church will furnish the fuel for the flame of the second era. We pray for a rural prophet. And after all, I have no doubt that the problem of the rural church is but a symptom of the present day general state of religion. The reformation was a house-cleaning of dry rot in the magnificent structure of the church; graft, unchastity, open sin winked at, crimes compounded by higher-ups. Surely the church is not like that now. Surely a second Reformation is not in the wind. Aye, but suppose the church is *sick*. Suppose it is *sick*, after all. Suppose it is *very sick*, but with a different kind of sickness. Surely the Protestant church in America is not well, when the rural flock among fifty millions of our people is broken up into so many un-shepherded huddles and the wolf, too, biting at every flank—all because our Protestant secretaries will not pool their prayers and consolidate their power. Waste. The luxury of individual superiorities. High virtue preening its superior formulas of one sort or another; preening its superior historic authenticities. Stubborn hierarchies sitting tight in the comfort of superior virtue and good conscience, unwilling to lift a little finger to save from pollution the sources of population and of religion. Comforts of a defensive virtue and a good conscience held by virtuous officials—boards, committees, secretaries, superintendents, presidents, bishops, clergy, lay delegates. Not vice; not graft; not crime; not the whitened sepulchre; but sin—sin just the same—the refined sin of inflated superiority, holding righteously aloof from joint battle against the devil.

REILIGION is the only lantern I know of in this twilight world. It may be sometimes a smoky lantern. It may, like the lanterns of Robert Louis Stephenson’s lantern-bearers, be hidden under the jacket of some very ordinary person. I shall not live to see the new day for the rural church, but that new day will come. I do not believe the American farmer will sink into peasantry. I believe a prophet will arise, who, (warming all hearts and bringing to the point of ignition the dormant love of men for men, for just plain men) will build upon the facts of this generation and upon the insight of this intellectual era—and the rural church will rise to distinction. I do not expect to see with my own eyes your sects and mine—all very haughty cults indeed—joining their resources under a single battle cry against the devil; but I do not doubt for a single instant that it will one day come. Otherwise, the devil wins—a thing which God’s character is in pledge to circumvent.

A Glimpse at a Great Evangelistic Work

THE home missions department of the United Christian Missionary Society had a special group of evangelists, called "The Diamond Jubilee Evangelists," during the year's celebration of the Diamond Jubilee of the American Christian Missionary Society in 1925. These men are still at work. They are supported out of special funds provided by the A. C. M. S. trustees. This same group of evangelists is now called "Special Evangelists" since they are supported by this "special fund." The following is a brief report of their work over the last missionary year:

Evangelist	Time Served	Number of Meetings	Additions Baptism	Otherwise	Money Raised All Purposes	Missionary Books Sold
Brown, Mr. and Mrs. Roy L.	12 Months	12	46	158	\$ 9,350.98	\$ 596.30
DeGafferelly, A. F.	12 Months	10	89	56	1,339.86	48.00
Ridenour, C. M.	12 Months	13	283	110	4,147.26	460.74
Wells, John H.	12 Months	11	255	28	5,555.04	-----
Stout, Chas. G.	12 Months	7	70	92	398.64	32.30
Davis, A. W. (Negro)	12 Months	8	108	75	1,573.84	14.00
Walker, W. Graham	8 Months	9	127	57	2,786.52	142.75
Barnett, H. M.	3 Months	7	29	6	165.70	17.50
Day, F. E.	3 Months	3	67	12	460.00	31.65
Hannan, Mr. and Mrs. Chas. E.	3 Months	1	34	-----	-----	-----
Luce, A. W.	8 Months	7	28	15	360.01	-----
Winkler, E. F.	3 Months	4	2	-----	100.00	-----
Martin, W. L.	6 Months	1	1	8	-----	-----
Tucker, C. H.	6 Weeks	2	12	-----	-----	-----
Long, Arthur	6 Weeks	2	35	26	1,223.93	-----
Weaver, Tolbert F.	2 Weeks	1	-----	1	75.00	-----
Jarrett, C. N.	3 Weeks	1	43	-----	230.00	-----
Grand Total		99	1,229	644	\$27,766.78	\$1,343.24



Mr. and Mrs. E. Lee Williams of Denver, Colorado, have been called to do evangelistic work under the home department of the United Society in Minnesota, Michigan and Wisconsin, beginning September 1. Last year they served as state secretary-evangelists of Colorado. They are well qualified for their work. They hold a high type of meeting and will do a most effective work.



Putting "Home" into "Home Missions"

By GRANT K. LEWIS

THE enchantment of the distant thing is proverbial. There is no romance in doing the duty that lies nearest. Imagination adds glamour and heroism to the task that calls from beyond our horizons. "Greenland's icy mountains" and "India's coral strand" make a stronger appeal to ordinary folk than do "darktown" and "Mrs. Wiggs' cabbage patch."

Only yesterday our missionary societies were packing their cast-offs into the home mission box and shipping it to some lone missionary away out on the western frontier. In our childish hearts, what romance stalked through miner's cabins and logging camps, dressed up in our old two-button cutaways and last year's millinery! Today we are talking of "Home Missions" as "problems," among the Negroes, the immigrants, the orientals, the mountain people and the Mexicans. We portray vividly "the decline of the rural church." We discourse eloquently on "the unchurched masses in our great cities," and we write interesting articles about the home mission frontiers "up north," "down south," "out west" and "back east," as if our local churches were all on some enchanted isle far removed from the opportunities and obligations of Christian service. We then expect the missionary society to wave its magic wand and transform our plain and nearest duties into romantic tasks calling from distant fields.

Of course, home missions does include all these "problems" of the four points of the compass and all the spaces in between. To the modern church, the old "American frontiers" are fast disappearing from our maps only to reappear in printed columns descriptive of our social, industrial and racial situations. To use an Americanism, our "eggs have been scrambled" and there is no known process for unscrambling them. While some problems may predominate in certain sections of our country, the fact is, every strong local church finds itself set down in the midst of home missions problems some of which are so serious and stupendous as to thwart the most courageous. Evils fortified by ignorance, prejudice and bigotry have such a strangle-hold on communities that local churches often feel helpless to even voice a protest. These churches sometimes retire behind the bulwarks of self-complacency and leave the problem to the missionary society. Clearly such conditions do impose a situation for the missionary society. But the long arm reach is not the most effective. The

close, intimate, friendly, personal relationship counts most. It is difficult to avoid the feeling of condescension that breeds resentment when salaried professional workers imported from without the community are the only leaders. There is no substitute for the willing disciple who loves his fellows and to whom voluntary church service even in a mission is a joy. The missionary society functions best when it supplements the endeavors of the local church or group thus environed. If the job is of such a nature as to require considerable money, men of specialized training and administration experience in similar fields, most assuredly the missionary society might be called in to help but not to relieve the local church. In its first and last analysis, every "home missions problem" is a local church problem.

Take, for example, the problem of the rural church. It is a real problem and in no wise sectional. It is concurrent everywhere with American life.

SOME national home mission boards have tackled the problem. Others, realizing the enormity of the task, have not yet summoned the needed courage. A few rural church secretaries are in the field, developing an interest, quickening the conscience, and pointing out the way, but it is a slow process. Here and there a missionary appropriation will make possible a demonstration of the large place a modern church can make for itself in a rural community. Small churches must be consolidated, undenominationalized and organized to serve the whole community. This requires a glacier-like movement over mountains of prejudice and age-old customs. Much experimentation will be required. Success attained here and there, now and then, will inspire other neighborhoods to undertake this great adventure. And so, gradually across the decades, real religion will rehabilitate such country and town churches as may be needed to serve the farmer and once more our templed hills will echo with the songs of salvation.

The one supreme element of danger is the *laissez-faire* policy of so many local churches. Every such church should survey its field and get to work at its task. Theodore Roosevelt's rule of life applies, "Do what you can, where you are, with what you have."

We Disciples of Christ have many churches "up-to-the-neck" in home mission problems, but they do not even suspect it. This rural problem

is right at the doorstep of most of our county seat and small town churches, but only a few of them know it. Perhaps the mission study book of this year *Our Tempted Hills* will help some of these to discover themselves. The class of people in the United States today most neglected by the church is the farmer. Some churches will take care of their own but that is all. Especially is the tenant farmer neglected. Stanton of Pullman, Washington, recently stated that every church in his town seemed to be going hard in quest of the students who sojourn there in large numbers for several months during the year, but no church is giving attention to the farmers who live nearby and come to town for commercial, educational, social and political activities. His plan is to cultivate acquaintance with the farmers along with others.

This particular problem of home missions is co-existent with our organized church life and is one to which the local churches must apply themselves with diligence, calling on the missionary society only for reserves.

IT IS quite the same with other home mission problems. Take the immigrant for example. Where in America is the church that does not find in its community numerous folk of foreign extraction? Not only churches in cities, but also in towns, and even in the countryside have the foreigners at their door. Over one-fifth of our rural population is made up of folk whose native language is other than English. What are these local churches doing with such opportunities? Are they sitting supinely by saying "Let George do it"? True, in some cities the foreign folks are massed in such numbers that a local church is hardly competent to deal with the situation, but even then it is a local church task and can best be approached through the local church, though its resources may need to be reenforced by the missionary society. "Community Houses," "Brotherhood Houses" and other lines of service are helpful, but after all, the presence of a body of people who love and worship the Lord is quite essential to feeding the bread of life to soul-starved multitudes. Most experienced workers with "immigrants" are coming to believe that the best ultimate results obtain when they are reached through the normal activities of a church. Is it not time to discard some of our home mission phraseology and to get out of our thinking this group consciousness which is indicative of a superiority complex and in its last analysis is not very Christian? It would seem that our stock in trade has been to say "300,000 Indians constitute an Indian peril; 11,000,000 Negroes, a Negro peril; 3,000,000 mountaineers, a mountain peril; and 35,000,000

people of foreign birth, a foreign peril." Is such language really in line with our central Christian purpose? Does not this emphasis on group consciousness and group differences tend to keep alive these differences with the consequent friction and ill will that the gospel is calculated to break down?

In fact, since the war, the immigrant situation has undergone a complete change. The so-called "foreigner" has for most part been in this country a decade and many of them two and three decades. Our present task is chiefly to reach the second and third generation of these "newcomers." A growing impatience is felt when we seek to emphasize racial extraction rather than fellow Americanism. Along with the public schools, the Roman Catholic church and other public agencies, we should outgrow this un-American and un-Christian caste spirit. Only recently a group of young people in what was supposed to be a "Polish community" waited upon their pastor after he had preached to them in the Polish language and said "How do you get that way? We are Americans."

After all, the supreme task of home missions is to raise up the youth of our land with ideals of Christian life and service. There are millions upon millions of them growing up without any religious training whatsoever. Adequate religious opportunities for this rising generation whether red, brown, yellow, black or white, is the compelling appeal of home missions and this can best be promoted through local churches adequately equipped and manned.

WITH no letting down on adult evangelism, we need to place greater stress on educational evangelism. If we can hold the youth of our land "for Christ and the church" the next generation will develop an enlarged and strengthened church. The United Society counts on its staff, fifty trained religious educational directors. It should have 500. There are that many counties in these United States, each ripe for such service if organization, visitation and evangelism be included in their duties.

Ray Manley and his co-workers in Fayette and Greene counties, Pennsylvania, reaching out from convenient centers have carried the gospel to a score of communities. Decayed churches have been rehabilitated, new congregations organized and a multitude have been brought into and trained for Christian service. Such a work can be duplicated in hundreds of counties to the glory of God and the increase of his kingdom. Surely conditions are ripe for us to begin putting "home" into "home missions."

Facing Up!

Are the Disciples of Christ presenting an adequate program of education for Negroes?

By VANCE SMITH

The writer studied at Southern Christian Institute, received his A. B. degree at Butler University, and is now in the University of Chicago where he will receive his M. A. degree next year

MUCH has been written on the Negro schools maintained by the United Christian Missionary Society. Most of this has been eulogy and fraught with sentiment, though all was, I believe, according to facts. The order, precision, mass and scope of dormitory life has a fascination for a visitor or former student that reduces him to a sentimentalism which loses sight of the larger aspects of the situation. So, not questioning the validity of these former writings, I would call your attention to a few weak spots and suggest some remedies which would, I believe, meet the approval if not gain the support of all the wide-awake leaders among the Negroes in the Disciples of Christ brotherhood.

So far, none of our Negro schools, including Southern Christian Institute with over thirty years of history, Jarvis Christian Institute with over twelve years, Piedmont Christian Institute with over seven, and Central Christian Institute, now over two years old, have a first-class high school course. By that I mean one which is accepted without question by all colleges without substituting, counting, reckoning and juggling credits. For instance, Bible courses at Southern Christian Institute are made compulsory as well as a year's work in education, which means that science and history, two high school major subjects, are curtailed and sometimes dropped. No good college accepts unconditionally a pupil who has had no laboratory science. The equipment in at least three of the four schools makes it an impossible matter to teach more than demonstration-in-class science courses. Jarvis claims a little better resource for this department. But even Jarvis graduates of five years ago were not eligible for freshman college. So standardization in high school work is the first thing the Negro sees as a need in the Negro schools.

Heretofore, facilities for grade school work

throughout the southland were meager but lately, as seen by any paper or magazine dealing with education of that region, the public school system is rapidly rivaling or surpassing the grade of work done in the private boarding school. Yet year after year dollars are spent, teachers used and energies expended in our Negro schools in giving a small number of children a grade school education which could as easily and cheaply be obtained in the public schools of town, city and countryside. A survey would show that, of the number in the grades below the ninth, seventy-five per cent are recruited mainly from the surrounding community. "Day pupils" is the term used.

These young people partake only of campus life in the school room. The much vaunted "moral influence" barely touches them. So even though enrolled and counted in the total in the various schools, yet such a count offers no index as to the amount of good extracurricular that the school is doing in forming the character of these boys and girls. For those who do stay on the campus and glean the advantages therefrom, the expense is too great in proportion to the

Slow Through the Dark

Slow moves the pageant of a climbing race;
Their footsteps drag far, far below the height,
And, unprevailing by their utmost might,
Seem faltering downward from each won place.
No strange, swift-sprung exception we;
we trace
A devious way thro' dim, uncertain light—
Our hope, through the long-vistaed years, a sight
Of that our Captain's soul sees face to face.
Who, faithless, faltering that the road is steep,
Now raiseth up his drear insistent cry?
Who stoppeth here to spend a while in sleep,
Or curses that the storm obscures the sky?
Heed not the darkness yon, dull and deep;
The clouds grow thickest when the summit's nigh.

—Paul Lawrence Dunbar.

benefits derived. Were all this strength used in equipping the high school with teachers, facilities and room, then the first end—standardization of high school work—would not be difficult.

For decades the idea of industrial training has permeated the educators of Negroes. One educator in the Negro schools of our brotherhood on being solicited by a young man for a position in his school to teach high school English and history and college sociology, asked as his first question, "What can you do with your hands?" There is no place for academic laborers without manual accomplishments in our schools. Not that I mean to decry all industrial training, far from it, but I do believe a man can be a good, moral, intelligent citizen and Christian, yea, even a leader,

without knowing how to pick cotton or hoe corn, and a woman may be as true a wife, as loving a mother and as perfect a neighbor, without the knowledge of canning wild plums or washing dirty overalls. But, so far, each and everyone of our schools has a farm attached, with sometimes a saw mill, planing mill, power house, blacksmith shop, laundry, cannery, garden, et cetera, ad infinitum. So the budget of each school is split between the mental development of the youth in the classroom and the manual training in the shop on a budget just equal to one task. The natural result is half-baked artisans and retarded scholars. It is splendid for all people, white and black, to have industrial training, but it is costly when it is bought at the expense of all else. So if the avowed purpose of our Christian institutes is to prepare leaders, the more logical course is to specialize.

With the thought as outlined above in mind, we reach the next and most serious weakness—lack of higher educational facilities. For a decade the eyes of the Negro have looked in vain for some Negro school to send his child after the completion of his course at the institutes. So far he has looked in vain. Two or three times his eyes have seen a cloud the size of a man's hand but each time it has passed or dissolved into the fog of another institute built on the same plan as the others. When the Disciples of Christ need a leader for Negro work in an urban center, the call is sent out and no one can answer it. The Negroes have

suffered because of this lack of a college wherein their young people could get more training for higher leadership than that given by our Christian institutes in their hybrid training in manual arts on one hand and amputated high school course on the other. A Christian college for Negroes is not only a good thing; it is increasingly becoming a necessary thing.

Lastly our eyes see a need to free the Negro schools from a tradition. Southern Christian Institute started as an institute of learning soon after the freedom of the slaves and of a necessity had to begin at the beginning. It found a mass of dark folk illiterate, untrained, unlettered and a church weak, unshepherded and rural. It began with energy to remedy the evils. But conditions have changed and problems are different. Let us not think of the Negro and his problems as they existed fifty years ago, but face the situation as it is today and plan accordingly.

These observations are mine and I attach no significance to them beyond the personal. But the idea I wish to convey is that the Negro of today is the progressive Negro. He recognizes the difficulties and expense of the educational task, yet if it is given him at all, he wants advanced, adequate and serviceable training to carry on the work of Christ in positions of leadership and intelligent laymanship. That these essentials are lacking now in our brotherhood is apparent and the Negro is willing to support any plan that assures his more adequate training along academic lines.

Simon the Cyrenean Speaks

By COUNTEE CULLEN

He never spoke a word to me,
And yet he spoke my name;
He never made a sign to me,
And yet I knew and came.

At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."

But he was dying for a dream,
And he was very meek;
And in his eyes there shone the Heaven
Men journey far to seek.

It was himself my pity bought;
I did for Christ alone,
What all of Rome could not have wrought
With bruise of lash or stone.

Three Roads and None Easy*

An American Born Japanese Looks at Life

By KAZUO KAWAI

Mr. Kawai is the son of T. Kawai, for fifteen years our superintendent of evangelism among the Japanese on the Pacific Coast who has recently gone to Japan to become pastor of our Fukushima Church



Kazuo Kawai, Leland Stanford University

to come into his inner sanctuary by the washroom several times during the course of the long, monotonous journey; and there, as we sat secluded, the Negro whispered to me stories of his people.

This porter was an intelligent fellow, a college student who was staying out of school that one year to make some money with which to continue his studies; and he seemed to know what he was talking about. Among the many things he told me, he dwelt at some length upon the difficulty which his people were experiencing in entering into suitable vocations. "I really don't know why I'm going to college," he confessed. "Outside of a few professions such as that of a physician or a teacher among our own people, there is no place in society for a college-educated Negro. The Negro is looked upon as a servant, and the white man will not recognize him as anything else. Why, I have several friends right on this railroad who are college graduates and now are working as Pullman porters; and in the eyes of the white man they are no different from any other Negro porter." That statement surprised me then, and I thought proudly to myself: "Thank goodness, we Japanese in America are not like the Negroes. We are not a servile people." I listened to the porter's story with a detached, condescending sympathy. But since then I have been thinking and observing, and recently, in my own experience, I have come across incidents which are forcing me reluctantly to wonder very seriously if the new generation of American-born Japanese on the Pacific Coast is not facing the same problem as the Negroes in finding suitable vocations.

A few months ago I met an American-born Japanese fellow who had just been graduated with

high honors in electrical engineering from a university of the Middle West. Every other member of his class had been offered a position before graduation, by electrical concerns near the university, and upon graduation they had stepped right into their professional field. But this one Japanese, simply because of his race, could not get a position. He had drifted to Los Angeles, still seeking work, and the last I heard of him was that he had finally secured a minor position in a little third-rate electrical shop in Honolulu, which offered practically no chance for advancement.

I know of another American-born Japanese who was graduated after specializing in foreign trade in the college of commerce of the foremost university on the Pacific Coast. But no American firm would employ him as long as white applicants were available, although they might not be quite so capable as he, and no Japanese firm in America was doing enough business to need a specialist in foreign trade, so for months this man was without work. Finally, the manager of the San Francisco branch offices of the T. K. K. Steamship Lines took pity on him and gave him a position as a clerk in his office, at seventy dollars a month. Cases like these could be multiplied indefinitely.

THE minor positions which these college graduates finally secured would not be so bad if there were some chance for advancement, for young graduates must all start at the bottom of the ladder. But there is very little chance to rise, for the Americans make no distinction between the second generation Japanese and the older Japanese, and we are all treated equally badly. It is impossible, at least on the Pacific Coast, to imagine a Japanese in any high position which would require Americans to work under him. If, in order to avoid troublesome contact with American workers, we man a whole industry from top to bottom with Japanese, as we have tried to do in some fields, such as farming, fishing, and in some cases the hotel and restaurant business, the cries of "yellow peril" and "peaceful penetration" are immediately raised, and august state legislators feel it their duty to safeguard the commonwealth by taking drastic steps to oust us from our business by legislative measures. Or if we limit ourselves

*Reprinted by permission from *The Survey*.

to businesses which cater to only the Japanese community, we are accused of being unassimilable and clannish, an undesirable element in American society. But however that may be, the Japanese community here in America is too small to support many businesses or professions by itself.

Our community is not self-sufficient. We can't stand off and live our own lives. We've got to find a place in American society in order to survive. And yet, no matter what our qualifications may be, evidently the only place where we are wanted is in positions that no American would care to fill—menial positions as house-servants, gardeners, vegetable peddlers, continually "yes, ma'am"-ing.

So, many of my friends are giving up the fight. "Why get an education?" they say. "Why try to do anything at all? Probably we were meant to be just a servile class. We can't help it, so let's make the best of a bad bargain." These constitute the new shiftless, pleasure-seeking second-generation element in the heretofore industrious, thrifty Japanese community. The nicer individuals who accept this defeatist philosophy are a little more subtle. Instead of trying to drown out their unhappiness with mere pleasure-seeking, they turn to the church and religion to afford them comfort and relief from their economic and social misery, and they hold a cheaply optimistic, good-goody idea that if they stay in their place, work hard and please the Americans and remain happy in the position where God has placed them, surely the Christian Americans, out of the generosity of their hearts, will throw out to them a few more crumbs to ease their condition. Personally, I see no use in the cheap optimism of that type of religion which would deaden the ambitions and aspirations of those who suffer from social injustice, so as to make them contented with their lot.

I was urging a very close friend of mine the other day to go on to college. We were in high school together, and he made a name for himself by his outstanding abilities. But now he sees no use in continuing his studies. His attitude is—"What's the use of going to college? I have a little fruit stand, and I give the American customers the kind of service they want. I have a comfortable income. I am happy. But you go on to college and get a lot of theories that make you dissatisfied with the condition of the Japanese here. You want to change things. But just the same, after graduation, you fellows all come around to my fruit store begging for a job." And what he said is apparently true. But if we are merely going to be a generation of fruit stand keepers we are not going to be of much value to ourselves as a people nor to the American community.

IF IT is so hard for us to get into suitable vocations here, why don't we go back to Japan?

we are frequently asked. Only a few days ago I was walking across the Quad on our campus with an American classmate, and he turned around to me and said: "Gee! you fellows are lucky! Look at the great advantage you American-educated fellows have over the rest of your people when you go back to the old country." I suppose his attitude reflects that of most Americans. "Well," I should like to ask, "what do you mean by going back to our old country? We've never been there in the first place." Most of us were born here, and we know no other country. This is "our old country" right here. As to having advantage over the people in Japan, we have the wonderful advantage of being quite unable to speak their language or read their papers, of being totally ignorant of their customs, history or traditions, of holding different ideals, of thinking in different ways. Yes, we have as much advantage over the people in Japan as a deaf mute has over a man in possession of all his faculties. An American would have an infinitely easier time in Japan than we would, for they would excuse a foreigner if he made mistakes, but we, with our Japanese names and faces, would have to conform to their rigid standards or else be "queer." As for advantage in education, with some of the universities over there like Imperial, Waseda, and others ranking with the leading universities of the world, what chance have we products of the American rah-rah system against their mature scholars? The trouble with us is that we have been too thoroughly Americanized. We have attended American schools, we speak English exclusively, we know practically nothing of Japan except what an average American knows; our ideals, customs, mode of thinking, our whole psychology is American. Although physically we are Japanese, culturally we are Americans. We simply are not capable of fitting into Japanese society, so we are destined to remain here.

YEET, placed as we are between the devil and the deep sea, some of us are willing even to take the chance of going to Japan to seek our fortunes there. One of my friends, a chemist by training, unable to find a position here as such, is soon to leave to try his luck in adapting himself to Japan. Another, a girl about to be graduated from the university after specializing in secretarial training, said to me: "After I graduate, what can I do here? No American firm will employ me. All I can hope to become here is a bookkeeper in one of the little Japanese dry goods stores in the Little Tokyo section of Los Angeles, or else be a stenographer to the Japanese lawyer here." So now she is planning to go to Japan, where she has already been promised a position in a large shipping concern.

"If I should get married over there," she confided to me jokingly, "there is nothing to prevent me from getting a prime minister for my husband; but if I remain here, I can marry only a gardener or a cook or at best a small merchant; or, if very fortunate, a dentist or a doctor." Among my friends, I know two other American-born Japanese girls who are soon going to Japan, both as teachers of English in the schools there. Some of the most valuable of the American-born Japanese are going to Japan and are being lost to America. No doubt they can do their work properly over there, but I am wondering what satisfaction they will get, living alone among strangers in a land that is entirely foreign to them, fighting against a whole social system into which they do not fit.

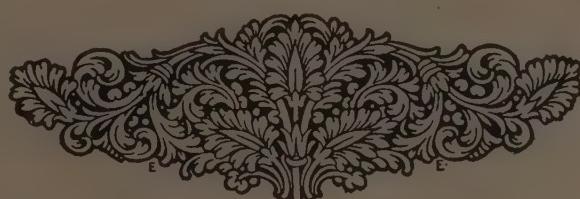
But others of our group intend to stay here and see the thing through. We don't intend to succumb to our environment. We believe that our duty is to stay here and make a distinctive contribution to American life just as other national groups have contributed to American life in the past. But in order to make this contribution we must be given the opportunity to develop ourselves normally. Our immediate outlook is of course very dark. But our policy is to get the best education we can, to hold to the highest ideals we know, and to keep ever before us the vision of what we might accomplish, even though for a while we cannot find vocations befitting our abilities. Then we shall be so dissatisfied with existing conditions that we shall be working continuously to change them. Only by such continuous hammering away will any change come about. Of course it is going to be hard on the individual who will have to plug away at an inferior position when he is really capable of something better. But this seems to be the only course which will bring any ultimate improvement. And to the credit of the American-born Japanese, many of them are following this policy, and a few of them are beginning to find their proper places in society.

For myself, I am frankly puzzled. I see some of my friends practically admitting defeat and settling down to a life of docile servitude. I see

others of my friends so impatient that they are willing to take the desperate gamble of trying to adapt themselves to life in Japan. And I see still others buckling down to the long and difficult task of trying to change conditions. None of the three ways seems very inviting to me, but I suppose that my sympathy lies with the last group.

My desire is to choose as my life work some profession which will allow me to utilize my peculiar characteristics as a member of the second-generation Japanese in America to the best advantage in making a distinctive contribution to American life. In a general sort of way, I believe that I have found such a life work. I think of the fact of race conflict, of the white and the colored races clashing all over the world, but particularly over the Pacific Basin, of the occidental culture which has spread and expanded ever westward, and the oriental culture which has spread eastward until both have half encircled the globe and are now meeting across the Pacific Basin, of the challenge which that situation offers for interpreters who can bridge the gap. Then I think of myself, culturally a child of the Occident, understanding the Occident as my very own; but still racially a child of the Orient, very ignorant of the Orient, to be sure, but so constituted that with proper effort I could learn more of the Orient than could full Occidentals. Then here is my mission in life, to interpret the East to the West, and to contribute to America the knowledge accruing from a proper interpretation.

To prepare myself best, I am studying the history of the Orient, and especially the history of the relations between the Occident and the Orient. If I can learn oriental history and can teach it to Americans, I believe I will be rendering some service to America. In view of my preparation, I suppose that the most likely thing for me to do is to become an instructor in oriental history in some American university. But in view of the vocational situation of the Japanese in America, I cannot tell how I shall finally come out. In the end, I may have to seek out my college-despising friend and beg for a job at his fruit stand. But in the meantime, there is nothing like at least trying for the biggest thing I can think of doing.





—W. R. Warren

Twilight on Matsushima Bay, Japan

Say Not That Beauty Passes

SAY not that beauty passes!
Never in all the passing mortal years,
Nor in that vast immortal timelessness
Beyond all time, shall any beauty pass.

Have you known beauty? Have you seen her face?
And heard her singing in the silent night?
Have her strange fingers brushed upon your hair
When you were lonely and your eyes were wet
Remembering dear things?
And have you heard
Her passing feet that pass and come again,
Forever, and forever, and forever?

Not in a garden is her dwelling place,
Where roses bud and bloom and bear their seed;
Not where the meadow grass is sweet with clover;
Not on the golden shore, nor peaceful plain;
Not in a forest, nor a sky of stars;
Not in a well-loved voice, nor that dear face
Fairer than all things fair.

WHEN these shall pass,
And loveliness is withered from your sight,
And love that smiled upon you smiles no more,
And you are sad and silent as the grave,
Be sad and silent.

In that very hour
Beauty is nearer than your breath is near.
She is the sadness in your silent heart.
She is the memory of all things dear.
And she is every longing and desire.
She is your deathless dream of ecstasy,
The ageless daughter of eternal love;
A field of white immortal asphodel,
The song of songs forever ever more.

And in that day
When all things else shall fail and fall away,
Beauty will never pass. She is the bright
Eternal star in your eternal night.
She is the sun of your eternal day.
She is the endlessness of love and truth.

—BARBARA YOUNG in
The New York Times.



—W. R. Warren

"The Wave," Matsushima Bay, Japan

Born Anew!

By LUCILE De NEVERS JONES

IF ANYONE had told Russian students before the war that they were destined to be born anew, they would have been more astounded than Nicodemus, yet that is just what has happened to hundreds of young Russian refugees in the United States.

The father of Vladimir Sergeievich, like all other Russians of his time, was visionary, a slave to his impulses, fascinated by the marvelous, but utterly indifferent to religion. He attended church on holy days going through the form of crossing himself but without thinking of the significance of the rites. He took his family to the estate in Mzensky Ouezd in the summer and brought them back to the city of Moscow in the winter.

He never bothered to inquire how things happen and when action was required he relied on his intuition. His will was unstable; he did not know the meaning of moral discipline. He found pleasure in the supernatural and invisible, and when a blow came he accepted it with ready resignation.

Vladimir Sergeievich inherited the mystical disposition of his ancestors; he followed the pattern which was laid out for him, yet he and his schoolmates wondered how life's problems were to be solved. It was in 1906 and the *intelligentsia* were swept by a wave of depression. Several of his friends had committed suicide and some of his acquaintances called themselves atheists.

Vladimir's sister, Anna, was a student at St. Petersburg. When she came home from the university to spend the Christmas vacation, she was not worrying about the conflict between ideals and conditions of the times.

"I belong to

the Students' Christian Society," she said proudly. "It is something like the Christian Associations which they have in Western countries, principally America, for young men and women. In this society, I am learning how to solve the problems of life through Christianity."

Dimitri, Vladimir's classmate, shrugged his shoulders and said the Russian equivalent of "Tommyrot."

But Vladimir had made the highest mark given in science and religion in the classical gymnasium. He decided that his sister Anna had learned some strange notions in the City of Peter, and he proposed to enlighten her.

"Anna, my dear, have you forgotten the boundless beauty and the deep mysticism of the ritual which has been sanctified by endless years of usage; don't you remember that the traditions of the church have been handed down from the time of the early Christians and that to be a Christian you must have absolute subordination to the Authority?"

Anna assured him that she had not forgotten, but, "Vladimir," she said, "God is present in the shops and offices, in government posts, in all walks of life—"

Vladimir interrupted her, "Oh, Anna, you are a sinner, to try to explain religion without applying to the Authority of a clergyman. Christianity

is too serious a matter to be in the hands of the secular part of society."

Dimitri laughed: "Vladimir, why do you follow Christianity so blindly? Why on earth do you think you have such a complete freedom of thought? Don't you know that God is only a theological synonym for fate? And, Anna, it's a hopeless task to imagine that



Ilia Tolstoy, grandson of the famous Russian author, formerly assisted by the Russian Student Fund in studying animal husbandry at Iowa State College of Agriculture

everyday problems can be solved through your Christian societies," he added pompously.

Anna went back to St. Petersburg. Vladimir and Dimitri entered the Moscow Technical Institute. Their problems loomed larger. The Christian movement flourished, but it was only beginning to enter the hearts of the people when the Great War broke out. Vladimir and Dimitri became lieutenants in the Imperial Army. They were wounded and shell shocked. Russia was hurled into a Civil War and both boys were members of Admiral Kolchak's Army on the River Tobol.

It was the first snow of the season. The population of the towns and villages along the river fled with this army of 30,000. The enemy was at their heels.

"It's absolutely no use, Vladimir," said Dimitri mournfully. "In front of us is a river a mile wide. You know there is only one bridge and no ferries. This is the end."

Vladimir's answer, as he encouraged his men, was: "The river may freeze."

The army stopped in one of the villages, and a priest conducted a service. The church was filled with people. The doors and windows were left open so the people who could not find a place inside the church, could hear the service. Years

later Vladimir marveled at the unusualness of the situation.

The army pushed on in its hopeless retreat. At each village a priest held a service. Finally they reached the river. It was frozen.

MONTHS later Vladimir alighted from a train in Harbin, Manchuria. He had enough roubles

to pay for an unfurnished room. He went from door to door begging for work so that he could buy food. After one week, he was hired as a proofreader for a Russian newspaper at 150 yen a month. "This is luck," he said. "I'll save enough to go to the United States."

He reached Seattle with a group of twenty-five

other Russian refugee students, none of whom knew English. Some of the leading citizens who heard about them sent a delegation to the pier. One of the representatives was a Russian, and he interpreted for his countrymen. The Russian priest moved out of his apartment in the basement of the church and it was turned into a dormitory. Some of the boys found jobs, and all the money earned was pooled to buy food for the group. After two weeks Vladimir decided he would never learn English in this way. He wanted most of all to go to a university.

He left the community and resumed his door canvassing. This resulted in various kinds of menial employment in factories, slaughter houses, ditches and saw mills. "If I cannot go to the university, I will attend night school; it's free," he thought, but after the day's labor, he was so tired that he fell asleep in the classes, and he had to give it up. He became discouraged. "I am a failure. All that I have accomplished is to learn a little English and save \$100," he said.

When he reached home that night, there was a letter from Anna who was still in Harbin. Vladimir never read past the first sentence: "Father committed suicide after his property was confiscated, and our mother died in 1919. I would like to come to America. I can't finish my medical education in Harbin, but—" Vladimir sent his \$100 to Anna and urged her to come to Seattle.

The next day he accidentally met Dimitri on the street. For once in his life he was optimistic. Enthusiasm fairly oozed from him. "The Russian Student Fund is going to help me study agriculture at the University of Idaho. I've sold my bootblacking apparatus and lost \$50 but I am leaving for Moscow tonight."

"What? Moscow?" Vladimir rubbed his eyes. Was this Dimitri?

"Yes, wake up. Moscow, Idaho. That's where the university is. I'm going to teach the peasants



At work in an Alaskan gold mine during the summer



A Russian student at the Colorado School of Mines

how to till the soil so there won't be any more famines. When I finish my training and get some practical experience in this country, I am going back to Russia and work for reconstruction."

"What's that?" insisted Vladimir.

"It's a fund started by a Russian refugee, Alexis R. Wiren, who graduated from Massachusetts Institute of Technology in 1919. You pay it back in monthly installments after you graduate. You write to him. His address is 347 Madison Avenue, New York City."

Vladimir thought it all over and decided that there was somebody who thought he could be useful. He wrote a long letter. There was no air mail then and Vladimir knew it would take almost two weeks to receive an answer. A new courage came over him and he persuaded the hardware storekeeper to give him a job. Things seemed brighter. When the answer came from the Fund he told his employer all about it, and he said: "If the Fund will help you go to the university, you can attend classes in the morning, and work here in the afternoon."

"Then I'll need \$30 a month from the Fund."

Vladimir made out his budget and signed an agreement to work for reconstruction and to repay after his graduation. He felt like an important person as he registered in the College of Business Administration.

Up to this time Vladimir had paid little attention to the religious attitude of the Americans. He had a vague impression that their religion did not amount to very



Russian student at research work, Cornell University

WORLD CALL

much, but at the university, he became aware of a Y. M. C. A. and a Y. W. C. A. supported by the students. He wrote to Dimitri about it, and he replied: "It's the same everywhere. Boris, who was in our regiment, is in a state school in Kansas and he goes to chapel every morning. His brother, Serge, is at Yale, and they

have compulsory chapel. There's hardly a doubt that the young people in this country are on the right road as long as conditions are like that."

"Strange thing for Dimitri to say," mused Vladimir. "He used to laugh at my ideas about religion."

During the summer Dimitri wrote about a Christian Conference: "That conference for me meant a great deal. I found out that there are idealists in America, people who think broadly, and do not contrive every day to make the almighty dollar. I heard the finest speeches on religious subjects that I ever hoped to hear; there was not any kind of denominationalism in their speeches or any preference for any church. The speeches were so sincere, that the conference really created a mood for thinking of God and his Providence."

"Dimitri must be training for a missionary instead of a farmer," thought Vladimir as he started to the Christian Endeavor meeting.

When Anna arrived, he apologized: "I thought religion was too important, too abstract, to be of any use in the solution of the problems of life, but now I see what friendly cooperation is doing for the world."



Russians on a geology field trip, Colorado School of Mines

Anna was amazed: "Is that what America has done to you?"

"Yes, America by the aid of the Russian Student Fund. Before the Fund helped me, I never had time to bother with the Golden Rule in industry, nor to learn anything about this practical attempt to apply the teachings of the New Testament to the solution of the greatest problems of the world and to follow them as a guide in the events of our everyday existence. The Fund encouraged me more

ally and spiritually, as well as financially."

"You said it was sacrilege," persisted Anna.

"Well, if the solution is not in the New Testament in teaching brotherly love and a fair deal to everybody, where is it then?" cried Vladimir.

"You are a new being," said Anna happily, kissing him on both cheeks.

As he returned her salutation, he replied: "I shall be happy when I have the chance to bring these two great countries in closer commercial relations, which will lead to mutual understanding and friendship."



Russian students in America attending a Christian conference

Presbyterian Pension Plans

By F. E. SMITH

MUCH may be learned from the experience of others. This applies with particular point in the field of church pensions where more gains have been made in the last ten years than in all the preceding history of the church.

For three years we have included in our studies the ideals, effort and success of the activities in this and related fields such as the Carnegie Foundation for the Advancement of Teaching, the national offices of the Y. M. C. A. and Y. W. C. A., the Episcopal, Methodist, Congregational, Baptist and Presbyterian plans and the Group Insurance division of one of the great insurance companies, besides the study of the retirement plans of industry, the government and state teachers' pension funds.

Among the latest efforts of interest is the recent action of the General Assembly of the Presbyterian Church, U. S. A. at Baltimore, last May.

A general campaign throughout all the churches was authorized. The Laymen's Committee, Will H. Hays, chairman, reported agreements on the part of ministers to participate and pay two and one-half per cent on their annual salary. The minimum requirement was 4,000. The success so far as the ministers is concerned is guaranteed, as they then had 3,921 who had signed the agreement.

The number of churches and other salary paying organizations that have agreed to participate in the plan and pay into the fund an amount equal

to seven and one-half per cent on the annual salary of the minister or employee amounted to 3,031. The committee reported that agreements were being signed at such a rate that they soon expected to have the required minimum of 4,000.

The committee reported very encouraging progress in the development of the plans for raising the \$15,000,000 needed to cover the accrued liabilities of the men now in the ministry. The active features of the campaign will begin this fall.

The interest in the new plan and the enthusiasm for it has grown to such proportions as practically to assure their success in one of the largest efforts of its kind. The fact that Andrew Mellon, secretary of United States treasury, is to be the treasurer of their new fund argues well for its prestige.

Our own experience is running about the same as others. Wherever we have presented the facts already gathered by our Commission on the Ministry with an outline of a normal pension provision, there has been a most hearty and encouraging response. This has been the experience in a number of conferences and state conventions. Of course the plans have only been tentative; more for counsel and the expression of opinion. It has been remarkable the way the idea has gripped people. The business men have shown the most prompt and complete interest. We believe the times are preparing for a great forward move for our ministry.



Crystal Street Christian Church, Chicago, which houses our Russian congregation

Finding Ourselves in Chicago

While we help the stranger within our gates to do likewise

By BESSIE OLGA PEHOTSKY

THE program for the European immigrant work in Chicago on the part of the Disciples of Christ is changing. When the Brotherhood House was organized five years ago it was in the center of a large Slavic community, its program was built primarily for Russians. Today, it is in the center of a great wholesale business district. Three whole city blocks of houses in which Slavs lived have been torn down and replaced by one of the largest wholesale fruit and vegetable markets in America. This alone is enough to change a neighbor-

hood. The markets naturally attracted other business: banks, supply houses, barbers, cigar stores, restaurants, and garages sprung up over night. Many homes were condemned for business purposes and this process still continues. The Brotherhood House stands in the very center of this development and sooner or later must go the same way.

The Slavs have been driven out, but true to city housing problems, Negroes who must find cheap rent and who are forced out of other communities are finding temporary homes in this

district. But as business increases this community will become less and less a residence neighborhood and the Negroes will be pushed farther back.

Why do we not keep the Brotherhood House for Negro work? Among the many reasons are, first, the building is no longer well located nor adequate for community work; then, the budget of the home department already is stretched to the limit for Negro work. We are assisting the fine new Chicago Negro Church, Oakwood Boulevard. That church has the possibilities of a large community work and a splendid group of well trained workers to do it. We feel that it would be better to assist them in making their program effective rather than to spread ourselves inadequately over two territories. Furthermore, through the vacation church school this summer, we were able to inform the Federated Negro Clubs of the city of the needs of their people in this neighborhood. These clubs are anxious to assume this work as their responsibility. We feel that we should encourage this independent service project.

Chicago is one of the largest Slavic centers of America. It has 400,000 Poles alone not to mention the Czechoslovaks, Ukrainians, Jugoslavs, Bulgars, and Russians. As these people develop educationally they are assuming positions of great responsibility in our nation's life. What ideals are they taking into government?



Mr. and Mrs. C. G. McCallister, new workers who have taken up the task at Broadway Church, Cleveland, succeeding F. D. Butchard

in its budget money for the continuation of work among these people.

The next question is, Where will Brotherhood House go? A location is not found in a day. We must find a place where we will not be crowded out by factories or business. It must be in the heart of a polyglot community. We must be willing and able to change our program to meet a shifting population. Many considerations enter-into the problem of location. Temporarily we shall start a modest program in connection with the Crystal Street Church which is on the edge of a large Slavic community. For several years the Russian congregation under the leadership of John Johnson has been using this building for preaching services.

Then the question is, What kind of a program are we going to carry on? The day of experimentation in polyglot neighborhoods is over. Too many successful neighborhood churches are in operation to allow ourselves to continue in



Zella M. Jenkins of Pittsburgh, who will work in the Slovak fields of New Jersey



Hazel Harker, returned missionary from Japan, who will work among the Japanese on the Pacific Coast



Edna Lick, who prepared for foreign service in South America, will serve in our Mexican Christian Institute, San Antonio, Texas



Ann Zigler of New Orleans, who will work in the French fields in Louisiana

If they do not have the fear of God in their hearts or the democratic ideals based on the freedom found not in an autocratic church but in the simple teachings of Jesus, we ourselves are to blame. The Disciples of Christ must be fired with a passion to serve the new Americans in Chicago and give them the message of Jesus Christ. Therefore, the home department of the United Christian Missionary Society must still retain

this experimental stage. We find that the people in polyglot neighborhoods are just "folks" after all. Their problems are the same as other people, though increased by the language difficulty. Fathers and mothers must learn English to be able to pass the citizenship tests. They must be assisted in finding work, medical care and legal aid. They and their children must be given wholesome recreation. When work is scarce or misfortune has robbed a home of financial support, food and clothes must be supplied, gas bills met and rent paid. All these things we must include in our program, for this is the work of the Master.

But after a man has been clothed and fed, when he has obtained a good job, when the payments on his home are all met, even when he has obtained his United States citizenship papers, his life still may be empty. Just as St. Augustine's soul was restless until it found rest on the bosom of Christ, so all men today are restless till they find peace in him.

Two-thirds of the people in a polyglot neighborhood in America have never known Christ. Oh, they have gone to church. But their religious education has been so mixed with money, form, ceremony, and so disassociated with life

and conduct that the personality of Jesus was obscured. In this new world where material things are comparatively easy to acquire, where a new freedom liberates the mind and heart, the church built on insecure foundations crumbles and leaves only an undefined longing in the soul.

The best thing that the United States has to offer to our new Americans is Jesus Christ. He who shall satisfy the longing soul, shall be the friend in lonely hours, the comforter in times of sorrow, the strength when human strength is gone, the hope when faith in life, in eternity, in self is strained. This is what the United Christian Missionary Society wants to be in some great polyglot neighborhood of Chicago. We want to go about doing good, healing the sick, feeding the hungry, clothing the naked. But most of all, we want to introduce men and women, boys and girls to Christ "the author and finisher of our faith." Material wealth and values vary, personalities will come and go, one new staff will follow another, men and women shall move out of our community and influence. But always there shall be the cross of Jesus Christ if we but lift it up and hold it with untiring hands.

The Churches Stand Committed

A Labor Day Message from the Federal Council of Churches

THREE are some things for which the churches stand committed in the industrial sphere. They stand for a reciprocity of service, and believe that group interests, whether of labor or capital, must always be integrated with the welfare of society as a whole, and that society in its turn must insure justice to each group.

The churches stand for the supremacy of service, rather than the profit motive, in the acquisition and use of property on the part of both labor and capital. An improvement in economic conditions can come through the application of scientific control to the business of life, but there can be no lasting health until new motives supplant the old. The churches refuse to believe that human nature is incapable of change. They believe that the leaven of a new mood is now at work, and take courage from the increasing number of men and women in positions of responsibility and trust on both sides of the pay roll who are living and working under the dominance of service motive.

The churches stand for the conception of ownership as a social trust. The fact of possession involves the obligation to use such possessions for the good of all.

The churches stand for the safeguarding of

youth. Child Labor in its technical industrial sense must be abolished, and the rights of the child protected. Laws are needed, but laws are not enough. The churches appeal for a campaign of education of the people to the end that a determined public opinion may be created which will effectively support all reasonable means of accomplishing such protection.

The churches stand for the protection of the leisure of men and women. They hold the principle that all workers should be insured freedom from employment one day in seven, and that hours of labor for all workers be reduced to a work day which leaves time and vitality for the larger interests of life and opportunity to grow in the appreciation of culture and beauty.

The churches stand for the effective organization of society to the end that the fullest opportunity of education and development may be put within the reach of the poorest and the least privileged. Only so shall we have a citizenry capable of building an economic order marked by reason and empowered common sense. They can set no higher goal than to work for an America which will provide the setting in which every child shall be a child of privilege.

Patriotism Is Not Enough!

By WALTER M. HAUSHALTER

PATRIOTISM at its best is a very beautiful and God-given sentiment. Sir Walter Scott said:

Breathes there a man with soul so dead
Who never to himself hath said
This is my own, my native land!
If such there be, go mark him well;
For him no minstrel raptures swell;
High though his title, proud his name,
Boundless his wealth, as wish could name,
The wretch—concentered all in self—

These are lines that stir us all if we have any emotion in our souls and they are lines that led Chaplain Hale to write that pathetic story, *The Man Without a Country*.

During what are called the piping days of peace this mighty instinct of patriotism is quiescent; it slumbers and sleeps; and its manifestations are very mild. A parade goes down the street, flags are waved from the public buildings, the bands play and political orators make the American eagle scream. The response is very moderate and tame. But when national danger threatens and the newspapers announce It Is War—then we learn what a powerful and mighty giant we had slumbering in our souls. I remember the newspaper accounts of the declarations of war that came in rapid succession in the countries of Europe in August of 1914. When the German armies crossed the frontier of Russia and mobilized for Belgium and France the population of Berlin paraded the streets all night in a frenzy of patriotic excitement. There was the cry of the Fatherland and Deutschland Über Alles. When England declared war on Germany precisely similar scenes were witnessed in London, Liverpool, Quebec and Melbourne. So it was in Paris, Brussels and Rome. I remember as though it were but last evening a great demonstration put on in the Metropolitan Opera House in New York City, following the sinking of the Lusitania. The audience had assembled to hear Grand Opera and suddenly the news was broadcast that the great ocean liner with American passengers had gone to the bottom of the sea. One of the singers stepped to the front of the stage, sang *The Star Spangled Banner* and waved the flag—and the audience as one man de-

manded that President Wilson declare war.

In these quiet days of peace since 1918 the patriotic fervor has returned to normal again and we are recovering our sanity. The post-war psychology is revealing to us now what we could not see then—the distortions and contortions and aberrations of which the national sentiment is capable. One of the peculiar delusions of patriotism in every country—Germany, Russia, France, England, America—was that each land was fighting to preserve the Christian religion. We were told that we were fighting to make the world safe for democracy and to organize a league of peace, and as soon as the war was over we repudiated it. Stories of atrocities were circulated to make us hate Germany and to speed up our war blood.

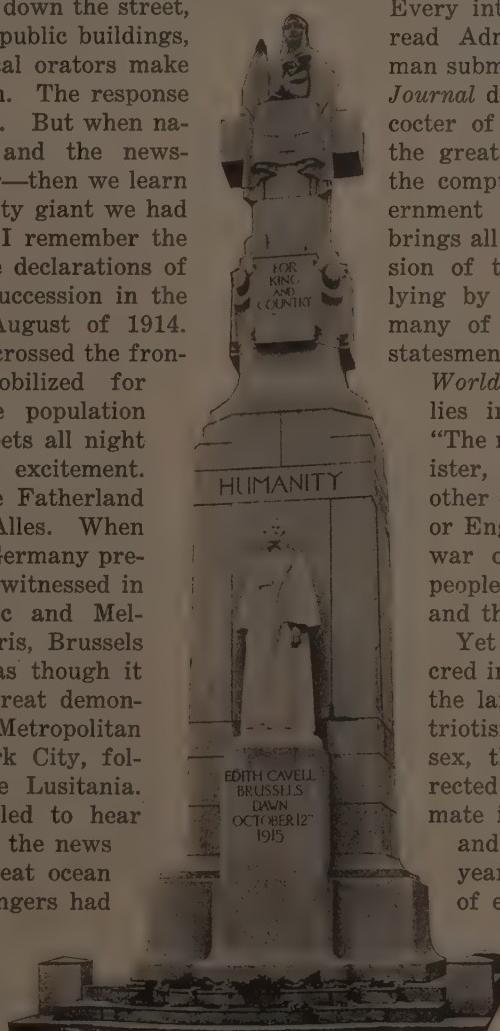
Every intelligent person has by this time read Admiral Sims's denial of the German submarine atrocities. *The Providence Journal* during the war was the main concocter of sensational atrocities. Rathom, the great war journalist, admitted under the compulsion of the United States government that they were fiction. War brings all sorts of lying—lying by suppression of the truth, lying by propaganda, lying by oratory, lying deliberately, and many of us will never again believe in statesmen in time of war. *The Catholic*

World in commenting on these Rathom lies in the *Providence Journal* says, "The next time a paper or a prime minister, or a secretary of state or any other official says Germany wants war, or England wants war or Japan wants war or America wants war—let the people arise and say, You are a liar—and the people will be right."

Yet if there is anything holy or sacred in the world at all it is the love of the land that gave us birth. But patriotism is an instinct, like hunger and sex, that must be controlled and directed to good ends. Hunger is a legitimate instinct—we have a right to eat

and drink but after thousands of years we have controlled the instinct of eating and today we sit down in

restaurants and look over food menus that figure up food calories. We eat scientifically—we eat to live, not live to eat. The instinct of sex is a legitimate human instinct but we have brought it



Edith Cavell's last message is said to be:
"Patriotism is not enough. I must have no
hatred or bitterness toward anyone"

under control and rationalized it and moralized it and converted its activities to the family where it belongs. Just as the instinct of hunger and sex are legitimate, human and divine—from God himself—so is the instinct of patriotism. But just as the instinct of hunger and sex are now subordinated to higher ends, so must the instinct of patriotism. Much as I love America there is something bigger and better than America that wins my love and that is the Kingdom of God. Christianity is not an American religion nor a German religion nor a French religion, but it is a world religion, and God has made of one blood all nations that dwell on the face of the earth, if haply by searching after him they might find him. God loves Berlin as much as he does New York, and Liverpool as much as Columbia.

Furthermore, if I love my country does that mean that I must pay allegiance and support it and praise it in *everything* that it does? Does it mean that if I criticize my government and refuse to cooperate with it in some of its enterprises that I am a traitor? Does it mean that if I speak against certain American policies that I am to be classed with Benedict Arnold or deported with Emma Goldman? Surely not. For 140 years the American government sanctioned the open saloon, legalized it, got taxes from it to support its schools, and when John B. Gough and Billy Sunday and the temperance advocates opposed the government in this liquor business nobody thought to brand them as traitors. They were the finest patriots to act as they did. For eighty years the American government sanctioned the business of human slavery. They legalized it and for eighty years human beings could be bought and sold on the auction block. When Henry Ward Beecher and Wendell Phillips and William Lloyd Garrison opposed the government on this matter, were they traitors? No—they were the finest patriots to do as they did. Does it mean that if I am a member of a social group I have to cooperate in everything that social group does? Not a bit of it. If I am a member of the Democratic or Republican party and they nominate a man as wet as the Atlantic Ocean I can go and vote for another candidate without being counted a traitor to my party. If I am a member of a religious denomination and my denomination does something narrow and sectarian I have a right to protest that deed without being expelled from the group. And if my nation tears up treaties with the Indians I can protest that. If it launches a program of militarism I can protest that. If it engages in a war that is unrighteous I can protest and refuse to cooperate in that. It was so Lloyd George protested the Boer War in England; it was so that Romain Rolland protested the war in France and George Bernard Shaw in England. Far, far

above our loyalty to America is loyalty to the Kingdom of God and our spiritual kin of other nations and Christ Jesus himself!

IN AN examination in a public school in Michigan a teacher recently asked one hundred juniors in the high school to write down what they understood by patriotism. The answers were much alike. The youthful writers put it thus—"Willingness to die for your country on the battlefield," "Going to war without being drafted," "Fighting those who insult our flag." In all the answers there was scarcely one thought of service except in terms of killing on the battlefield. Recent events lead us to believe that this idea is the prevalent one. The average American seems to look upon his country as a prize fighter whose virtue is that he can whip all comers. The flag is the symbol of our pugilistic heavy-weight championship of the world.

I insist that Paul was just as good a patriot as some Roman soldier who stabbed forty soldiers in Gaul. I insist that Jesus was just as good a patriot as some misguided zealot who took up arms and hastened the destruction of Jerusalem. I insist that the German pacifist who refused to go to war for the Kaiser and was shot like a dog was as good a patriot as the Kaiser, maybe better. I insist that the Quaker who served in an ambulance corps was as good a patriot as the soldier who disengorged a dozen Germans and returned to his land to lead a life of banditry. What is patriotism anyhow? Is it killing men for your country—right or wrong? If so Ruskin and Havelock Ellis were right in saying that patriotism was merely the barbarian emotion of extended selfishness. Lowell gives us a better idea of patriotism. "Our true country is bounded on the north, south, east and west by Justice and when our government steps over that boundary by the merest hair's breadth, she ceases to be our mother and chooses rather to be looked upon *quasi noverca*." The highest patriotism is that love of country that places loyalty to Christ and his kingdom first and all other loyalties second, a love of country that labors under the sun and through the night watches to make America a land of peace and justice at home and abroad.

NOT only must we treat all nations fairly, but we must treat with justice and good will all immigrants who come here under the law. All we have a right to question is the man's conduct. If he is honest and upright in his dealings with his neighbor and with the state, then he is entitled to respect and good treatment. It is the sure mark of a low civilization, a low morality, to abuse or discriminate against or in any way humiliate a stranger who has come here lawfully and who is conducting himself properly.—Theodore Roosevelt.

Enjoying the Fellowship

St. Louis Michigan Jan. 6, 1926

Henry G. Bowdler Sec.

Dear Brother in Christ,-

Enclosed find draft-
for \$25.00. Twenty Five Dollars, which
will finish my pledge to the
Men and Children movement -

I have enjoyed the fellowship.
And I thank you for the many kind
words you have written me.

Yours in His Name

Buro Sarah D'Fanne
86- Louis
Michigan

My hand trembles so I can scarcely write
please excuse



Mrs. Sarah Faunce

MRS. SARAH FAUNCE made a pledge to the Men and Millions Movement of \$500 on October 15, 1917. There have been made on this pledge twenty payments of \$25 each. The payments have been made regularly out of her very meager income.

It should be noted that Mrs. Faunce says, "I have enjoyed the fellowship."

This is indeed an example of sacrificial giving. The work of conservation of the Men and Millions Movement is now within five per cent of the original goal, \$6,300,000.



South Gate, Songdo, Korea. The city wall has been torn down but the gate of 1,000 years ago is preserved as a landmark. The white hat of the gentleman at the right is worn in mourning for the prince of the last Korean dynasty who died recently. Others wear only arm bands

Where the Gospel Has Had a Fair Chance

Not merely in numerical increase but in many other respects also Korea ranks among the greatest mission fields in the world. We are glad therefore to give a glimpse into the very center of this remarkable Christian movement

By W. R. WARREN

TO HAVE Dr. S. A. Moffett as a guide in Pyengyang, Korea, is very much like having George Washington himself conduct one about the capital of the United States, if Washington had lived and continued active in the affairs of his country until this day. Dr. Moffett came here as an evangelistic missionary of the Northern Presbyterian church thirty-six years ago and was greeted with a shower of stones. Having anticipated just such a reception, but more accurate throwing than the exclusive young men of that non-athletic day could show, he returned again and again and soon made his home in an unobtrusive house of Korean architecture, inside the city but near its western wall. And there he lives today, an educator of evangelists, in the midst of as marvelous a transformation as even the gospel has wrought in the entire course of its revolutionary history.

On this side of Dr. Moffett's home and on that, and above it on the slope of the hill, are the homes of other missionaries, each surrounded by flourishing gardens of fruits and flowers and vege-

tables. Below it are the buildings of the women's Bible training school, beyond that a modern college athletic field, rimmed on the further side by college buildings, hospital, high schools, theological seminary, missionary residences and a church. A little further east there are other high schools and churches and missionary residences. Within easy walking distance for a less vigorous man than Dr. Moffett the Presbyterians and Methodists have five thousand or more students in Christian schools, from kindergarten to college, and half-a-dozen churches with an aggregate of six or eight thousand members.

Still walking, and climbing the hill and the northern tower of the ancient city wall (maybe two thousand, possibly three thousand years old), the visitor gets a view of the city and wonderful sweep of river and surrounding country. The hill drops to the river in a sheer cliff over which the Koreans threw some Roman Catholic priests in 1866, as commemorated by the monument erected on the spot by order of the Emperor in honor of the governor under whose administration such

zeal for the "Hermit Nation" was manifested. From that tower our guide points out thirty churches inside the city and ten or twelve more outside in neighboring villages. Many of these churches are great buildings that stand out in this city of 100,000 people like the Union Avenue Christian, Pilgrim Congregational and Second Baptist churches in St. Louis, as seen from Art Hill in Forest Park.

The number and size of these church edifices is in itself impressive, especially when we remember that most of them were erected with only a little assistance from the parent churches abroad, and some of them entirely by the local members. A greater marvel awaits us however.

At nine o'clock on Sunday morning we start with Dr. Moffett to visit a few Sunday schools. We dismiss the jinrikishas that brought us from the hotel, for it is not far from church to church, and some of the streets to be traversed are too steep and narrow for these convenient vehicles, though the main thoroughfares of the city are like American highways. On the way to the missionary's home we passed the West Gate church which was filled to overflowing with children singing with tremendous volume in a familiar gospel tune. There were no foreigners present, and no adults except the teachers. They had told us of their relay system of Sunday schools, but we had to see it in operation to appreciate its meaning. At the Central church we found the entire great building occupied by men sitting in classes around their teachers, all of whom were Koreans.



A few of the 2,500 Christian pupils in schools of all grades conducted by the Presbyterian church in Pyengyang, Korea



The Sunday congregation dispersing at the West Gate Presbyterian Church, Pyengyang, Korea

This is the mother-church of the Presbyterian mission in this region. It was organized thirty-two years ago. When seven years old the congregation erected a building that they thought would serve them for many years, but it was outgrown before they moved into it. They met the situation by sending off groups of members from

time to time to organize new churches. Finally they doubled the size of their building and again crowded it to capacity and continued to send off swarms. Missionaries and Koreans speak of it commonly as the "Mother of fifty churches and grandmother of a hundred." Actually and directly it has established forty-three other congregations, and only the recording angel knows how

many owe their existence to it in a secondary way. After visiting two other Sunday schools we returned to find the Central full of children who were to be succeeded the next hour by the women, the total attendance for the day mounting to over fourteen hundred.

The Third and Fourth church schools each occupied our attention for a little while with the same sort of relay organization which we had found in West Gate and Central. One of these, however, had shown American resourcefulness in the erection of its building. Being located on the main business street of the city, though beyond the congested district, with a lot sloping steeply to the street, they put up a three-story building, the first floor, on the street level, being rented out for small shops, the second used for church offices, classrooms and social rooms and the third for the main auditorium. This and the First Methodist Church were the only ones in which we found pews,



A group of 149 Bible teachers trained annually in the Pyengyang, Korea, Bible Institute. They devote from five to seven days a week teaching Bible classes in all the country churches. It is all volunteer work, studying at their own expense and teaching without remuneration. In 1924-25 they taught 238 classes with 10,657 pupils

In the others the people sit on mats spread on the floor, not only because this is according to Korean custom but especially because in this way twice as many persons can occupy a given space.

After showing us these four churches where the total attendance each Sunday is from twelve to fifteen hundred Dr. Moffett took us to a little, young church. It started four or five years ago with thirty members, was regularly organized a year and a half ago with 150 and now has about 500. Here the women's session of the Sunday school was just breaking up and they were preparing for the preaching services of the afternoon and night. This was the first church in which we saw a missionary, Mrs. W. L. Swallen, one of the gracious ladies of the mission, serving as adviser. How well they are trained to self-reliance is illustrated by the fact that while Mr. and Mrs. Swallen were at home on furlough last year the church went ahead and built a beautiful meeting house, though all of their friends told them they could not possibly do it.

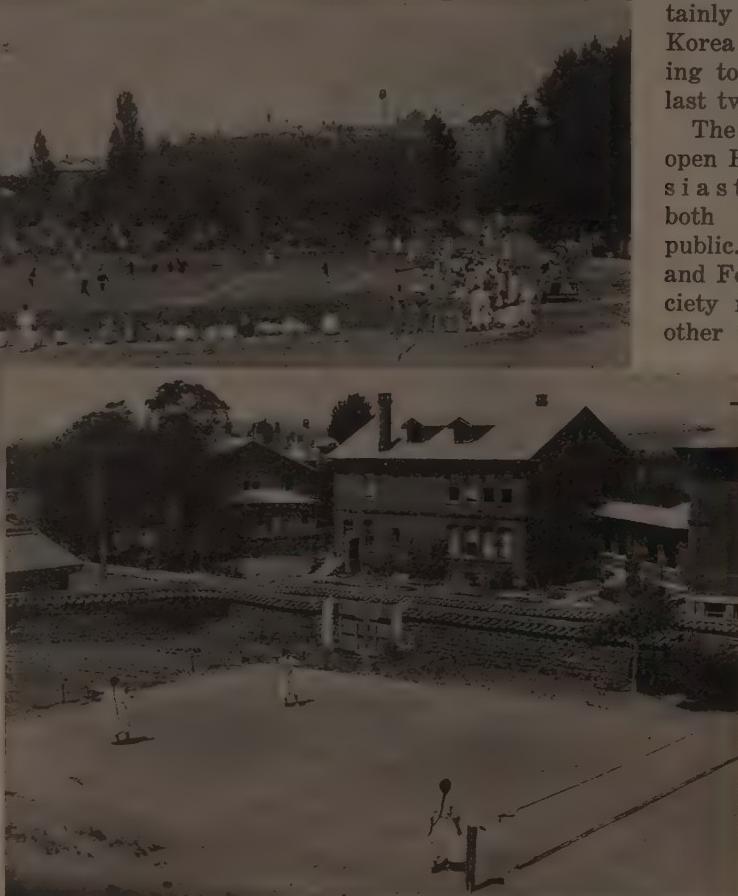
With no trace of difference in interest and pride our friend took us to the two Methodist churches that came within the range of our pedestrianism. They follow the same general plan as the Presbyterians with the same splendid success. By a variation of the schedule they have a general preaching service at eleven o'clock, corresponding to the afternoon service of the Presbyterians. Everywhere there are night services also. Evidently these Korean Christians agree with the hymn which describes Heaven as the place, "Where congrega-

tions ne'er break up and Sabbaths never end!"

Naturally one can believe that the gospel has not met with such full acceptance everywhere in Korea, though we found the proudly conservative cities, Seoul, the capital of the country for the last five hundred years, and Songdo, the capital for nearly as long a period before, sufficiently full of marvels in a Christian way. Everyone told us we should have stopped in Syenchun. That, and not Pyengyang, they say is "the most Christian community on earth." Whether less or more rapidly

in different parts certainly it is true that Korea has been turning to Christ for the last twenty-five years.

The secret is the open Bible and enthusiastic evangelism, both personal and public. The British and Foreign Bible Society reports that no other twenty millions of people buy so many copies of the Scriptures. And that they buy them to use is manifest, not only in the incredibly large Sunday schools, but especially in the thirty-odd Bible institutes which men and women attend at their own expense for from one



Top: Athletic field of Union Christian College, Pyengyang, Korea. In the background at the left may be seen the missionary houses; at the right is the Theological Seminary. **Lower:** A modern game but an ancient braid, Methodist Girls' School, Pyengyang

to three months annually for five or six years to qualify themselves for unpaid Christian service. Below these are all sorts of Bible classes and above them full-time Bible training schools and seminaries.

That the success here is greater than in other fields where equally devoted and able men and women of God have labored with equal zeal and wisdom is due to several circumstances which constitute the fair chance which the gospel has had in Korea. In the first place, the missionaries came

just when the old order was breaking up and the people were ready for something new. Then the political and commercial fortunes were gone and Heaven was their only hope. Lately the Japanese rule and national example have stimulated education, improved communications, suppressed disorder, encouraged industry and turned the faces of the youth at least toward the future. All the while there has been remarkable cooperation among the few and strong missionary societies entering the field. They have applied the principles of the new science of missions while giving themselves with passionate earnestness both to living and to teaching the truth of the everlasting gospel. All of these things have caused the mis-

sionaries to give and the churches to accept the major responsibility for the spread and maintenance of the gospel. The indigenous church, toward which India and China are now striving after a century of missions, has been the only sort of church Korea has known from the very first.

Of course there are many problems and tasks yet ahead of the church in Korea, just as there are in the United States, Canada, Great Britain, Continental Europe and Australia, but the continuance of the same loyalty, humility and brotherliness by which they have advanced thus far will both save Korea and make it a saving power in all of the Far East.

Youth Plans to Express Itself

Young people are girding themselves with facts for the first Youth Convention, Memphis, November 11-14

DURING the hot days of July and August while most of us were thinking of little besides the weather, a serious group of young people have been thinking through the pros and cons of young people's conventions. They were planning for the first Youth Convention, which will be held in Memphis preceding and paralleling the International Convention, November 11-14. Two things seemed to them to stand out as distinct defects in the outstanding young people's conferences of the past few years, defects that have called forth deserved criticism and have invariably weakened the messages of the conventions: (1) Young people grapple problems that have long baffled statesmen, i. e. war, race and industry, problems on which their immediate contribution, wise as it may be, will have little weight; (2) Their utterances are more often the result of desultory thinking rather than profound research.

With the idea of offsetting both these defects, the

committee in charge of the Memphis Youth Convention has made its plans. (See August WORLD CALL, page 61.)

The topics that will be discussed at the Memphis convention have been chosen from six fields of activity in which the Disciples of

Christ are interested:

(1) From the field of Christian unity, a discussion of the practical basis for Christian union; (2) from the field of temperance and social welfare, the problem of law enforcement; (3) from the field of academic education, the problem of the place of the church college in the life of our brotherhood; (4) from the field of foreign missions, the problem of the indigenous church; (5) from the field of home missions, the problem of the rural church; and (6) from the field of religious and missionary education, the problem of young people in the local church.

In order that the discussion on the convention floor might be intelligent, with informational background,



First Methodist Church, Memphis, where the Youth Convention will be held

it was thought that careful consideration of these problems should be given previous to the convention, and that the presentations made before the assembled convention at Memphis should represent the thinking of a considerable group of young people rather than one individual.

To this end, provision has been made for the setting up of discussion groups in twelve colleges and cities for a study of the six problems named. According to the plans outlined by the committee, two groups will study each problem over a period of approximately two months and each will then bring its findings to the Memphis convention through some representative appointed by the group from its own constituency.

After the presentation of the findings of the study groups from selected centers before the assembled convention, together with an address by some speaker chosen by the program committee to present each topic of discussion, the several problems will be turned over to smaller discussion groups for a renewed exchange of thought and opinion in order that they may be reframed in terms of the thinking of a more representative body territorially. Each delegate will be required to elect one or two discussion groups, the activity of which he will follow throughout the program of the convention.

After the thorough study of a problem in this manner, the findings will be reported to the entire convention on the last day for its acceptance, rejection or revision.

A second provision, agreed upon by the committee, is that regarding qualification for participation in the discussion periods of the convention. In order that the discussion might be confined to those who had taken time to seriously think through and carefully consider the themes agreed upon, the floor of the convention generally, or of the discussion groups within the convention, will be allowed only to two groups: First, those who

have been enrolled previously in some group making a study of one or more of these problems over a space of several weeks; and secondly, those who have had academic instruction in one of these fields equivalent to that demanded by the outlines of study for discussion groups. This provision is not made to in any way limit or direct the course of the discussion, but is rather made and announced in advance to stimulate careful thought on the part of the young people, that the findings of the group, if there are such, may be sane, serious and practical.

On Saturday evening of the convention, the youth who are assembled at Memphis will attend the greater convention en masse. The program on this evening will be turned over to a consideration of youth's point of view and addresses representative of the thinking of our young people as expressed in their convention will be brought on each of the six subjects by representative young people. Thus the adult leadership of our brotherhood will know of and better understand the religious opinions, ideals and ambitions of youth. Thus also youth will have a fair chance to make itself heard and, if it has a vital contribution to make, also felt.

It is hoped that at least a thousand young people, representative of all lines of organization and thought among the young people of our brotherhood, will be gathered together at Memphis, and that they may in a very valuable way supplement the work of their elders in their attempts to guide the future ongoing of our great international program.

For many years the youth of the church have wished for an opportunity to express their sincere convictions and serious religious ambitions and ideals. Now is their chance. To those skeptical souls who have looked upon the Youth Movement with mild concern, the coming Youth Convention will undoubtedly be an eye-opener.

A UNIFYING TASK

PROTESTANTISM cannot stand helpless before the tremendous social forces and organizations it has built, lamenting that its children have turned traitor to religion. It must and it will Christianize the state, infuse industrial, commercial and international relationships with the compassion and the justice of its living Lord, and make education's contribution to civilization a moral and spiritual as well as an intellectual equipment. In these tasks we are one. In the doing of them our differences will disappear.

—S. PARKES CADMAN.

Internal Aspects of the Struggle in China

The first of a series of articles written by Mr. Marx, a Disciple of Christ missionary in China, for the *Detroit Free Press*

By EDWIN MARX

THE press of the world resounded recently with the sensational defiance which Chu Chao Hsin, the Chinese minister to Italy, hurled against all western powers, and especially Great Britain. At the meeting of the permanent opium commission in Geneva he declared that China is "sick unto death over foreign interference in her domestic affairs," and is reported as speaking fiercely of China's readiness to make war on Great Britain. Persons not familiar with the mind of China today may discount Mr. Chu's words as hasty, exaggerated, and the result of an outburst of choleric temper. But those who have felt the throbbing, pounding pulse of Chinese public opinion in recent months will be more apt to feel that he has understated the case. He might have expressed himself in more sweeping and fiery terms without exaggerating the situation.

China today is a storm center of world politics. Around this low pressure spot are whirling the cyclonic gales of other depressed areas—Korea, the Philippine Islands, India, Africa—in fact all the non-white populations that are "sick unto death" of what they consider the arrogance and interference in their affairs of the white nations. Virtually war is already in progress between China and the western nations, including westernized Japan. To be sure, there has been no formal declaration by the governments, such as Mr. Chu hinted at as a possibility, and military operations are not in evidence. But for more than a year the entire nation of China has been intensely stirred and to a great extent throughout the populace a war psychology prevails which might burst at any moment into open declaration and the beginning of military hostilities. The economic weapons of strike, boycott, and blockade have been used with disastrous effect by the Chinese. The ruin of Hong-kong as a commerical colony is the most conspicuous example, though not the only one. There have been casualties on the Chinese side too. Four times within a year Chinese blood has been shed on their own soil, three times at the hands of foreign forces and the remaining instance as a result of western diplomatic action which threatened naval demonstration against China. These victims are regarded as martyrs in the struggle for freedom from foreign domination.

The contest in which China is thus engaged is a two-sided one, internal and external. Internally, it is a combat for unity, against graft, corruption, ignorance, inefficiency and all other disintegrating

forces. Externally, it is a war for liberation, for self-determination.

The adverse forces which the Chinese are facing in their efforts for national unity are both material and political.

The Backward Material Development

A basic cause of China's problems is the low level of material development. The whole story of this condition is summed up in the familiar phrases, "the struggle for existence" and "the appalling cheapness of human life." Estimates of the extent of illiteracy usually embrace eighty to ninety-five per cent of the population. Child labor is universal. Industry is still mostly in the handicraft stage, as it was during the pioneer stages in America. Transportation is primitive, and this is the root of many economic evils. The margin of subsistence is so narrow that transactions are carried on with coins valued as low as one-fortieth of an American cent.

However, the case is not hopeless. China as a whole is not over-populated, nor is she land poor. The population is not evenly distributed and some sections are over-crowded, but the development of modern transportation will remedy that. The country is reputed rich in iron and coal. The scientific development of her economic resources will place China on an equal material footing with any other part of the human race. In addition to this she possesses reservoirs of strength of which the West is only dimly conscious, in the sobriety, industry, patience, cheerfulness and intelligence of her vast population. In these qualities the people of the race of Han have no superior and I will dare to say no equal among the nations. With these advantages added to her material development which is already begun, she will be more than a match for the western nations if they insist on continuing the struggle along the lines hitherto pursued. China's material backwardness is at the present moment her greatest if not her sole handicap in her contact with the Occident. By their very realization of this truth the western people are being misled into serious consequences. Their extreme reliance on their material advantage is impelling them into policies toward China which are futile and which are tending toward ignominious defeat.

The Political Situation

Politically the Flower Kingdom became a republic in 1912. The first president, Yuan Shi-kai,

(Continued on page 34)

Another Miles



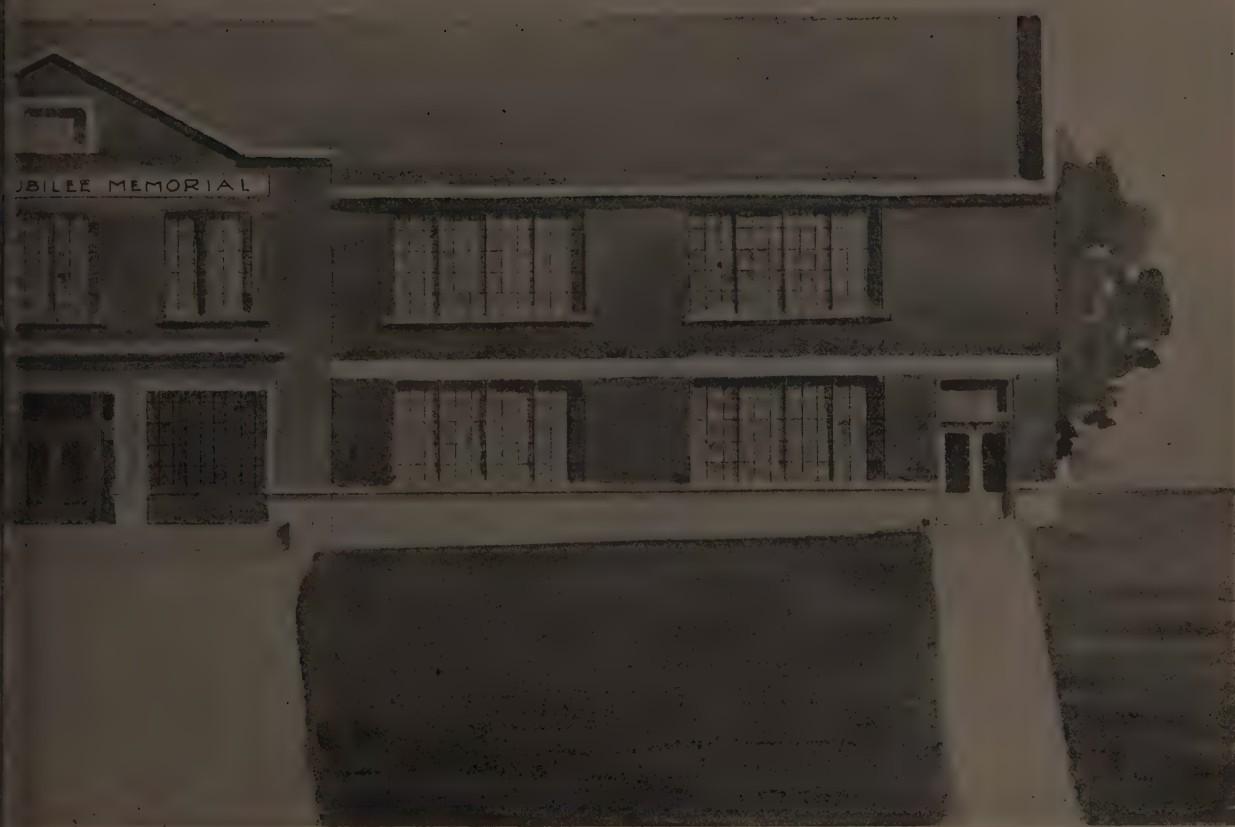
The proposed new building at Sou
stone laying of the new building is

BACK as far as 1919, under the direction of the Christian Woman's Board of Missions, plans were drawn and a movement was put on foot to erect a new building at Southern Christian Institute which would enable the school to properly care for the work it has undertaken. But when the financial collapse came it had to be abandoned. In 1923 the womanhood of our church made plans to celebrate in 1924 the fiftieth anniversary of their work by raising one million dollars for buildings on all mission fields. The new college building at the Southern Christian Institute was one of them. When the various states were selecting their tasks the Mississippi women wanted the privilege of erecting this building, but they soon saw that it was too big an undertaking. Then the Missouri women offered \$25,000 for this purpose. The general Board of Education then offered another \$25,000 to match it. With our own saw mill, our own gravel bed and with our own supervision we expect to put up this commodious college building with fifteen classrooms, a library and a commodious auditorium which will cost not less than \$75,000 by contract.

Southern Christian Institute represents our first effort to supply a

religious educational opportunity during the Civil War. Randall regiment and in that capacity his spiritual needs of a large body of men as camp followers. A small effort was made to secure the elements of an education. Soon after the war Faurot, with a little help of friends, opened up a work in Jackson, Mississippi, with such meager support. Northern friends began to make contributions to the school. Among these were Ovid T. Thompson of New York, General James H. Withers of Mississippi and Thomas M. Thompson of Tennessee. They organized a stock company with fifty dollars as a share. The stockholders, who were mostly New Englanders, were generous and the property, including the land, was purchased. But there was a great need for money to meet the college needs more than starting. Dr. John C. Thompson, president in 1882 but died with

The of Progress



Christian Institute. The corner-serviced on Friday, September 17

the Negro. The idea was born that it was a chaplain in a federal army called upon to look after the Negroes who were with the army. He made to give them the rudiments of war closed he and Mrs. Lehman individuals and churches, especially. But this work did not get him a number of southern and northern extensive plans to build a school of Indiana, Dr. W. A. Beldingfield of Ohio, General W. T. Sennell, secretary of the Home as a private stock company, for such was every share of site at Edwards, Mississippi, regular source of income and a small Faurot was made the first weeks of acute malaria. In

1883 Jephthah Hobbs took charge and served seven years until, in October, 1890, Mr. and Mrs. J. B. Lehman took charge and have served with distinction up to the present time.

During the services of Randall Faurot, Jephthah Hobbs and the early years of the administration of Mr. and Mrs. Lehman it was a cruel struggle with grim poverty while a brotherhood was maturing plans for a better support. In 1891 the Board of Negro Education and Evangelization was organized and C. C. Smith, pastor of the church at Massillon, Ohio, was made its secretary. But for five years it was difficult to get more than his salary and the expense of administration. However, in the twenty years of service C. C. Smith did an outstanding work among us.

In 1900 the Board of Negro Education and Evangelization gave the work over to the Christian Woman's Board of Missions and went out of existence. When the United Christian Missionary Society was formed the school became a part of our great missionary enterprise.

The school now has property worth about \$200,000 and has the good will of the Christian people of the North and South. With its new equipment it should enter upon a most useful career.

Internal Aspects of the Struggle in China

(Continued from page 31)

might have been the Washington to set the young government on a firm foundation. He had ability and possessed the confidence of the nation. But he succumbed to the temptation of personal ambition. He built up a powerful military machine with the aid of which he planned to establish again the overturned throne and seat himself on it as the head of a new dynasty. He did not succeed. Democracy had taken too firm a hold on the people. His plot was frustrated, and he died a disappointed and heartbroken man. However, his military organization, ramifying into every part of the country, was not destroyed. It separated into fragments, and each part took possession of the section in which it was located. It dominated the civil administration, and that situation prevails yet. The various chieftains are responsible to nobody but themselves. They can enroll troops, levy tribute on the citizens, and make war on one another as they please. This in a nutshell is the explanation of the governmental weakness, banditry and internal strife in China of which the world has heard so much.

It is easy to see how the unscrupulous among the military leaders and the civil officials who are their puppets are open to every form of graft and corruption, and to the intrigues of any foreign interests that may have an economic or a political ax to grind in the country. But it must be recognized that this political regime is not typical of the character of the Chinese people nor representative of their civilization. If one can imagine the political machinery of the United States, from the national capital to the county seats, falling into the hands of bootleggers, who would use the governmental and military resources of the nation to force liquor on the people in return for extortionate revenue that went into private coffers; and who for personal profit and factional advantage would

connive in the designs of foreign interests against this country; that will convey an idea of what enlightened Chinese patriots feel they are up against in their domestic politics. These patriotic elements are exerting themselves to arouse the whole population, marshaling its forces and its spirit against the destructive influences. In not a few cases they have paid for their zeal even to the extent of imprisonment and death. One nationally prominent official with whom I am personally acquainted is said to have withstood a bribe of a million dollars (and he is a poor man too), offered him by the opium ring operating at Shanghai. A few months later he was a fugitive for his life in foreign countries. Student and labor organizations are keenly conscious of the danger of asserting themselves against the reactionary forces, yet their zeal and activities have never ceased, but are rather increasing.

This is the answer to a question frequently asked—Why do not the parties that are raising such a clamor against foreign aggression, set their own house in order? In fact, the Chinese who are leading the campaign for national integrity and for liberation from foreign control consider the two tasks inseparable. They see no chance to rid themselves of the incubus of traitors within their ranks so long as these are supplied with money, arms and munitions by outside interests that profit by China's weakness. Many Chinese hold the attitude that certain foreign powers are making war on the Chinese people by supporting the internecine strife, and they don't mean Russia! They are equally violent in their opposition to both camps of enemies, those they term the domestic traitors and the foreign foes.

The substantial, dependable part of the Chinese people includes probably ninety-nine and a half per cent of them all. The remaining one-half of one per cent is composed of the politicians, militarists, bandits, smugglers and other disturbers of the peace who are getting most of the publicity in Europe and America.

All Out for the One-Day Conventions!

SAVORING in plan of the old-time missionary rallies, 132 one-day conventions will be held throughout the brotherhood this fall. More than 140 were held last year, but by selecting more strategic geographical centers and routing and dating the convention teams to more advantage, the number of actual conventions to be held has been reduced, while it is expected the number of people reached will exceed the 30,000 touched last year.

The program for the one-day session is a national convention in miniature. Three sessions will be held, morning, afternoon and evening, with a

young people's fellowship banquet at the six o'clock hour. Conferences on woman's work, preachers' problems and laymen's responsibility will be held. Teams in charge of the conventions will be composed of a secretary, a missionary, a religious education specialist, a college representative, a representative of state work and a representative of woman's work. The theme will be stewardship with the emphasis on proportionate giving.

The dates for the one-day conventions fall between October 11 and 22 and between November 29 and December 10. Every church in the brotherhood should profit by the radiating influence of these great gatherings.

The Walter Scott Centennial Evangelistic Program

The 1926-27 Program of Evangelism

By JESSE M. BADER

Secretary of Evangelism, United Christian Missionary Society

THIS coming year marks the centennial of Walter Scott's entrance into evangelistic work in the beginning days of the Restoration movement. To him, more than any other one man, the brotherhood owes a debt of gratitude for its clear, definite and comprehensive understanding of New Testament evangelism. F. D. Kershner says, "This is really a more important anniversary from the standpoint of actual fact than the centennial of 1909. 'The Declaration and Address' marked the preliminary stages of our movement, but Scott's campaign actually began our history as a distinct religious group." This important event should not be passed unnoticed. It is therefore fitting that the evangelistic program for this year should be called "The Walter Scott Centennial Evangelistic Program." The program in its entirety was approved by the executive committee of the United Christian Missionary Society in its June meeting.

The Program

There is a fourfold seasonal division of the program. These are quite natural divisions. The membership goals for this year place emphasis on the net gains in membership rather than the gross gains as heretofore. The scriptural slogan of the year, "Do the work of an evangelist" (2 Tim. 4:5) is a challenge to every Christian and every church. The program here presented is general in its nature. From this general program, the fall program will be worked out in detail and presented to the churches by September 1. From this general program, the pre-Easter evangelistic crusade will be made.

FOURFOLD SEASONAL DIVISION OF THE PROGRAM

Fall Program—September 1-December 31.

Pre-Easter Crusade—January 1-Easter, April 17.

Post-Easter Program—Easter-Pentecost.

Summer Program—Pentecost-August 31.

Goals

1. That each congregation seek to reach at least a ten per cent net gain in membership during the year.
2. That throughout our world brotherhood there be a net gain of 100,000 in membership.

THE FOURFOLD DIVISION OF THE PROGRAM

Every Christian a witness.

Every minister an evangelist.

Every church evangelistic.

Every convert conserved.

Every Christian a Witness

(a) *Witnessing through personal work.* There is no greater need in the churches than that every member realize he is saved to save another. Jesus said, "Ye shall be witnesses unto me." This the early church did for "they that were scattered abroad went everywhere preaching the Word." Greater emphasis should and must be placed on personal responsibility for personal work on the part of the entire membership of the church. The "Home Visitation Evangelism" plan will help to put a large group of the church into effective personal interview work.

(b) *Witnessing through the life lived.* There is need everywhere for the deepening of the spiritual life of the individual members of the church. There can be no fruitage without rootage. Evangelistic work and results depend so much on the spiritual things. A great challenge to prayer, Bible reading and church attendance is needed.

There needs to be more emphasis on religion in the home. To help answer these needs it is proposed to distribute literature and suggest plans that will help.

(c) *Witnessing through the service rendered.* Throughout the year emphasis to be placed on individual responsibility in the kingdom and the necessity of each Christian performing at least one special line of service in the church and community.

Every Minister an Evangelist

(a) *Institute.* That through evangelistic institutes and literature we seek to help every minister in an evangelistic program for himself and his congregation.

(b) *Volunteer Meetings.* That the plan of volunteer meetings be continued and that the goal be set for 1,000 volunteer meetings during the year. That the churches be urged to loan their pastors with salary for this much needed work among the weaker congregations especially.

(c) *Prospect List.* Each pastor to place greater emphasis on the building and maintaining of a live prospect list. This list is most important in the evangelistic program of every minister and the church.

(d) *Evangelistic Books.* That at least six of the best books on evangelism be recommended to the ministers for this year's evangelistic reading.

(e) *Radio Preaching.* That during the year our ministers seek to use the radio as often as possible for the broadcasting of the Christian message throughout the country.

Every Church Evangelistic

(a) *Educational Evangelism.* That increasing emphasis be given to educational evangelism. That each Bible school observe at least two decision days in the year, preferably at Christmas and Easter time. That, beginning with the third year juniors, each class in the school shall seek to win each member to Christ. Also, that classes of instruction be held at least once during the year for children who ought to be members of the church, that they may be able to make their Christian decision more intelligently.

(b) *Revival Meetings.* A revival meeting conducted by an evangelist or a pastor with home forces should be held in many churches during the year. Whenever a revival is held thorough, long-time preparation should be made. Along with the plans for the meeting, plans should be thought out also for the conservation program to follow the revival.

(c) *Evangelistic Committee.* That each church have a representative evangelistic committee that shall report regularly to the proper church body along with other important committees of the church.

(d) *Evangelistic Literature.* That wider use be made of evangelistic tracts and other literature on evangelism. That new ones be prepared from time to time, as the need seems to demand.

(e) *The "Home Visitation Evangelism" Plan.* By this plan of house to house visitation, members are sent out two by two to call on the prospects. Many churches have been using the "two by two" plan during the last year and have found it most successful. By this method, the church plans for and sets aside one week for a "silent revival." The workers are sent out two by two each evening to call from house to house on prospects. The immediate Sunday following is known as Membership Day.

(f) *The "Friendly Visitation" Plan.* It is suggested that churches make wide use of the "Friendly Visitation"

plan. This plan promotes friendship and acquaintance among the members of the church. Many churches this past year have used this plan and with large success. Literature explaining the plan will be furnished upon request.

(g) *Gospel Teams.* Many churches have in them laymen who can conduct worship services and preach acceptably. There are many open pulpits among the weaker churches. If these churches are to be ministered unto, the laymen in many instances must do it. Many of these weak churches are not now financially able to support a pastor. The larger churches can and should make a definite contribution by sending out their laymen for this valuable service.

(h) *Increased Attendance.* There is great need of an increased Bible school and church attendance. To help in this, it is suggested:

(1) The observance of special calling days, sending out the workers to the indifferent and to the prospective members.

(2) The use of appropriate attendance leaflets, tracts and other literature.

(3) The use of special days, such as Rally Day.

(4) Consistent and constant publicity.

(i) *New Churches Organized.* There are many communities in rural sections and growing cities where new churches ought to be organized this year. This important part of our evangelistic work must not be neglected. Before organization is attempted, a careful survey and study of local conditions is recommended. Cities and towns are growing, populations are shifting, and strategic places should be entered and possessed as rapidly as resources of men and money will permit.

(j) *Mission Churches.* That during the year as many churches as possible receiving mission funds be brought to self-support. That each of these churches be asked to formulate a very definite aggressive evangelistic program for itself.

(k) *Parental Evangelism.* That an evangelistic emphasis be placed as heavily as possible this year upon the home, so that there shall be a conscience on the part of parents for the winning of the whole family to Christ.

Every Convert Conserved

(a) *Conservation.* This is a most important part of the work of the church. It should be taken seriously. It is urged, therefore, that greater stress this year be put on the careful conservation of our evangelistic results. At the same time, plans are made for a special ingathering by revival, Pre-Easter Crusades, etc., there should be corresponding plans made for conservation.

(b) *Church Rolls and Membership Transfer.* Much of our loss in membership comes from poorly kept church rolls and from an inadequate membership transfer. In view of this fact, we urge that there be a study of this problem and that the present situation be corrected through literature, conference and suggestions.

(c) *The Pocket Testament League.* That we continue the vigorous promotion of the Pocket Testament League in all our churches again this year. That the churches be urged to give a New Testament to every new convert.

COOPERATION IN EVANGELISM

Union Communion Services

That the plan of union communion services of our churches by cities, counties or districts, that has worked so successfully this year, be continued.

It is urged that wherever we have a group of churches in a given section, that at least one union communion service be held during the year.

Simultaneous Evangelistic Meetings

Great results have come in cities and counties from the simultaneous evangelistic plans. The promotion of this plan should be continued where advisable, and in as many cities, counties, and districts as possible through the year.

State Missionary Societies

In view of the fact that all our organized work is so closely related, that there be the closest cooperation pos-

sible with State Missionary Societies through the secretaries and state boards in the evangelistic plans and tasks.

Evangelistic Conferences and Institutes

That, during the year, as seems advisable and best, evangelistic conferences and institutes be held by counties, cities, districts and states, that better plans and methods of evangelism might be presented and discussed and that the evangelistic passion shall be increased.

Evangelistic Program for the Foreign Fields

That a suggested year's program of evangelism be worked out for the foreign fields with the foreign department and the missionaries home on furlough. This to be sent to the ten mission fields to be adapted to the present work and program.

Evangelistic Program for the Negro Churches

That a suggested program of evangelism be worked out for our Negro churches with the joint executive committee, which committee is composed of representatives from the United Society and the National Negro Convention.

The National Evangelistic Association

That we continue our fellowship with the National Evangelistic Association during the year in the promotion of a greater and stronger evangelistic spirit throughout our brotherhood.

The Federal Council's Commission on Evangelism

That there be increasing fellowship with Dr. Goodell and the Commission on Evangelism of the Federal Council in the great work it is seeking to do through American Protestantism in winning the nation to Christ.

Facts Are Facts

CARTER Goodwin Woodson, who received the Springarn medal recently for "ten years' service in collecting and publishing records of the Negro in America," is the son of ex-slaves, a graduate of the University of Chicago and Harvard, acquiring the Ph. D. degree from the latter institution. A few of the facts he brought to light concerning the history of Negro achievement include the following:

Several Negroes were included among the "minute-men" of the Revolutionary War.

Crispus Attucks, Negro, was one of the first four soldiers to shed blood in behalf of U. S. liberty.

Jacob Bishop, Negro, was one-time pastor of the First Baptist (white) church of Portsmouth, Virginia.

A considerable number of Negroes owned slaves before the Civil War.

The University of Heidelberg conferred the degree of Doctor of Divinity upon J. W. C. Pennington, Maryland ex-slave.

Josiah Henson, prototype of Uncle Tom of *Uncle Tom's Cabin*, was received by Queen Victoria.

"Henry O. Tanner, with the white artist Sargent, represents the best America has produced in painting."

"Most Negroes who sat in Congress during the 80's and 90's . . . had more formal education than Warren G. Harding."

The 370th (8th Illinois) colored regiment (officered by Negroes) received more citations and *croix de guerre* than any other American regiment in France.

Glimpses of the Religious World

FOR the first time in the history of the Senate, prayer was offered by a Britisher, when Prebendary Cartlile, founder of the Church Army, officiated just prior to the close of the present Congress during his visit to Washington.

Experiments to determine whether motion pictures suitable for church presentation can be made on a non-commercial basis will be conducted by the Harmon Foundation of New York within the next few months. The plan is to release the films, which will be non-sectarian presentations of Biblical subjects, and check the attendance at churches in which they are shown. If they attract people to church and meet the approval of ministers, production will be continued. The cost to the individual church will be just enough to meet the expense of production.

The ninth season of community religious services at Carnegie Music Hall, Pittsburgh, is successfully under way, representing more than twenty congregations. The Pittsburgh *Chronicle Telegraph* says:

"Organic union of the churches may still be remote. Its desirability has not yet been shown. Churches may differ in their forms of government and yet be solidly united on the essential principles of faith and right living. That has been strikingly shown by these Carnegie Hall services and by similar meetings in other parts of Pittsburgh and in the suburbs. Not their least valuable feature is the illustration they afford of 'brethren dwelling together in unity,' truly 'one in hope and doctrine, one in charity.'

In the forty years of its existence the Student Volunteer Movement has raised up for work on the foreign field 11,218 students. Of these nearly 4,000 have gone to China; over 2,000 to India, Burma and Ceylon; 1,304 to Africa; 1,286 to Japan and Korea; 829 to South America, besides other countries.

A very unusual scholarship has been awarded this year for the first time, the Japanese Brotherhood Scholarship, which has been given to E. Raymond Wilson, a graduate of the Iowa State College of Agriculture and a graduate student at Columbia University. The scholarship, which carries with it a year's study in Japan, was originated by Japanese students at International House, New York City. The money was raised by Japanese students with the assistance of Japanese residents in this country. Much of the money was raised by the presentation of Japanese dramas in English. The Japanese students felt that the recipient of the scholarship would develop a deeper ap-

preciation of Japanese life and culture and a better understanding of the Japanese point of view. The committee of award included Americans particularly interested in Japan and prominent Japanese residents of the United States.

One of the interesting sights of the Tacony section of Philadelphia is its famous "Grindstone Church." It is so called because it was built from grindstones worn out in making saws at a nearby industrial plant. This church, the Tacony Baptist Church, includes in its congregation many of the 3,600 workers in the plant and their families. It was natural then when the building was erected a few years ago that the idea of utilizing some of the thousands

with twenty non-student mission experts. They will meet at Princeton Theological Seminary September 10-17, to examine the foreign program of the church as it appears to students, and to assist the church in its approach to the foreign students in the United States.

Although the students will have liberal opportunity for unhampered and unhurried discussion, this conference will differ from the method employed at Evanston, in that the progressive minds of both youth and maturity will be joined in approaching the problems which they face in common. The collective thinking of the group will no doubt result in definite recommendations to the church.

The Crown Prince of Sweden, Gustavus Adolphus, recently received an honorary degree of Doctor of Laws from Yale University. In his address accepting the degree the Prince spoke of the possibilities offered by the science of international law and of the peace problem, which "is chiefly a problem of better organization of international relations." He concluded with the plea that "all join hands in a common effort to attain this great goal—universal peace."

THERE IS NO DREAM

There is no dream so small you cannot make it

A lovely thing of vivid blue and white;

There is no hope so tiny but its glowing

May touch the dark of centuries with light.

There is no flower so faded but its petals

May hold a hint of fragrance that will last;

There is no memory so lost and broken

That it can fail to glorify the past.

There is no vision in this world of striving

That does not help the tired soul to peace;

There is no suffering, however bitter,

That does not end at last in glad release.

There is no dream so small but its slim fingers

May point the path to all that life holds best;

There is no road, no matter how it falters,

That does not lead the heart, at last, to rest.

—Margaret E. Sangster, in *The Saturday Evening Post*.

of grindstones that lay piled on the grounds of the big saw works should suggest itself. More than 2,500 grindstones were used in building the church.

A study conference entitled "World Students and the Christian Church" is being called by a Commission of the Continuation Committee of the Interdenominational Student Conference, held at Evanston, Illinois, last Christmas. To this conference are being invited forty leading foreign and forty representative American students, together

The largest assemblage of Lutherans ever gathered in one place in this country at one time, it is stated, recently attended the dedication of the new Concordia Theological Seminary just west of St. Louis in St. Louis county. The attendance numbered about 100,000 and included representatives of Lutheran congregations from many parts of the United States and Canada. The dedication of the new \$3,000,000 group of buildings was timed to take place at the triennial convention of the Missouri Synod.

Members of the National Federation of Filipino Students, numbering about 5,000, have signed a pledge to teach at least one illiterate adult every year. Two text books are in preparation for use in the campaign.

On May 12 the busts of nine famous Americans and a tablet commemorating the valor of another were unveiled in an impressive ceremony in New York University's Hall of Fame. The Americans honored were Roger Williams, advocate of religious freedom and founder of Rhode Island; James Kent, chancellor of the State of New York; Daniel Webster, statesman; Daniel Boone, explorer and frontiersman; Jonathan Edwards, theologian; George Peabody, financier and educator; Eli Whitney, inventor of the cotton-gin; Edwin Booth, actor; Augustus Saint Gaudens, sculptor; and John Paul Jones, naval hero.

They Have Builded a House

By J. H. MOHORTER



Part of the crowd at the dedication of the Colorado Christian Home for Children, Denver, Colorado

JUNE 24 was a day of special thanksgiving for the Disciples of Christ in Colorado. The occasion was the dedication of the remodeled and greatly enlarged building of the Colorado Christian Home for Children, in Denver. The completion of this building marked the materialization of a dream of nearly twenty-five years; the answer to countless prayers, fruition of a faith that would not be denied, the reward of tireless toil and heroic sacrifice.

The dedication of this building was the outstanding, indeed the crowning feature, of the greatest annual convention ever held by the Colorado Disciples of Christ. Four hundred people, representing the churches in all parts of the state and the citizens of Denver without reference to creed, assembled at the home to thank God for this beautiful building and to dedicate it to him for the care of the children who have suffered the inestimable loss of father, mother, home.

For an hour or more before the time for the program to be given, the people thronged through the building, "upstairs, downstairs and in my lady's chamber." At every turn of hall and stairway their voices could be heard in expressions of pleased surprise and warm commendations of appreciation as they noted the thoughtful provision made for the safety, comfort, health and happiness of the children. The arrangement for the complete segregation of the children into natural

groups, the pleasant room provided for each group mother, the light, airy dining room, the homey big family or living room, the well-ventilated spacious dormitories, and the abundant provision for play each came in for its meed of praise. The especially designed room for the care of young babies, the only one in the city, the Jubilee gift of the women's missionary society of the state, was the center of attraction and the object of special commendation. Surely the ears of the members of the building committee, of Messrs. Rowe, Dillard and Rowe, of Chicago, and W. M. Bowman, of Denver, architects, must have burned on the afternoon of June 24.

The company that assembled on the porch and on the beautiful lawn for the dedicatory exercises following the inspection was appreciative and enthusiastic. Many eyes and cheeks were moist with tears of joy and gratitude, and they gave vocal expression to their joy with the applause and the spirit with which they sang from *America*, the opening number, to *Praise God From Whom All Blessings Flow*, the closing number. Mrs. Fern Whiteman Smith, one of Denver's most gifted singers, not only led the singing, but enriched the program with an appropriate solo. The Honorable Ben C. Hilliard, chairman of the board of managers of the home, delighted everybody as master of ceremonies, and especially so when with well-chosen words he paid high and well-merited tribute to Mesdames Peiffer, Hackett,

Howland, Henry, Wood, Baer and Pettit, and Messrs. Oeschger, Duff, Troxel, Cosner, Smith and Stevens, for the truly heroic service rendered on the campaign, building and furnishings committees.

One of the most beautiful incidents of the dedicatory service was the presentation to the home by the Women's Relief Corps of Denver of a large, silk American flag, and its reception by the children, followed by a salute to the flag led by the children, in which the entire assembly joined. Mrs. P. F. Peiffer, state president of the women's missionary society of the state, speaking for the Christian womanhood of the state, the home and the children, awakened a new tenderness toward and a new interest in the homeless child, while the address of Mrs. Mary Holland, executive secretary of the Colorado Children's Aid Society, awakened in the heart of every Disciple of Christ a new pride in the home and a deeper feeling of gratitude to God for the privilege of fellowship in the erection of the new building. The Honorable Ben F. Stapleton, mayor of the City of Denver, in a wonderfully gracious speech, congratulated the Disciples of Christ upon their possession of the spirit of "pure and undefiled religion" as evidenced by the gift of this well appointed building to the service of children in distress. He welcomed the building as a valuable asset to the civic life of Denver and pledged the home the sympathy and support of her citizens.

The climax of interest and enthusiasm in the program was reached when Mr. and Mrs. J. W. Warren, Mr. and Mrs. J. S. Dearing, the officers of the Christian Woman's Missionary Society of the state, and Mrs. J. K. Hansbrough were presented. The Colorado Christian Home had its beginning in the gift of a farm by Mr. and Mrs. Warren twenty-three years ago. They loved Christ and they loved children, and not being blessed with children of their own they determined to the extent of their ability to be father and mother to the fatherless and the motherless. They were not rich in material things, but they were rich in faith. They planted in faith, and now their faith has been rewarded. They were happy and the people rejoiced with them. Several efforts were made to secure the funds necessary to enlarge the building to meet the growing demands for service, but they met with only indifferent success. Then the Christian women of the state determined to raise a great jubilee thank-offering expressive of their gratitude to God for fifty years of blessing upon their organized efforts, and to put that gift into this building. Their effort awakened a new interest and a campaign was put on to supplement their gift. The women promptly secured their quota and turned it into the building fund, but the campaign lagged. Then came Mr. and Mrs. J. S. Dearing with an offer of \$14,600, on condition that \$30,000, the amount needed to erect the building clear of debt, be raised within ninety days. This challenge was promptly met by popular subscription, supplemented by substantial gifts from several Masonic organizations. Mr. and Mrs. Dearing are people of modest means, but they are rich in faith and in love. As they stood before the assembly the tears of joy ran down their cheeks, and the people wept with them and Mr. and Mrs. Warren. They will testify that it

is far "more blessed to give than to receive."

Back of this building and back of the gifts that made it possible is another event that made its contribution to the glorious consummation on that dedication day, and that was a prayer meeting held forty years ago in a business office in the city of St. Louis. There were present in that meeting six women and one man. They met to pray for the restoration of a neglected ministry of the church among the Disciples of Christ, the ministry of benevolence. Here were set in motion those spiritual influences that resulted in the dedication of this beautiful building to the care of children, facing and under the shadow of the Rocky Mountains. Only one of that praying group remains after forty years of continuous service in this ministry of mercy and she, Mrs. J. K. Hansbrough, was presented and welcomed and cheered as one of the largest contributors. The Colorado Christian Home is a live institution, hence a growing institution. Its first building was dedicated on a farm near Loveland in 1905. This building was soon outgrown, and in 1910 a new building, with accommodations for forty children, was occupied in Denver. The present building is the third in twenty-one years.

It has not only grown in size of equipment, in numbers and service, but it has grown in the affection of the people of Denver and Colorado. When the first building was dedicated about a dozen people attended. When the second was dedicated perhaps a hundred were present, but when the third was dedicated fully four hundred people responded to the invitation. When the home moved to Denver there was opposition to its coming. The character of its work was then unknown. It was looked upon as some poverty-stricken, country institution of low standard that was trying to fasten itself upon the purses and sympathies of the people of Denver. That it has made a high place for itself in the minds and hearts of the best informed in work for children in misfortune is evidenced by the following quotation from the great address delivered at the dedication by Mrs. Mary Holland, executive secretary of the Children's Aid Society of the State:

"This little unit of service established years ago, has now grown into a modern structure just because these men and women were banded together in brotherly love; because their ideal of religious and social responsibilities went out in a concrete desire to contribute toward humanizing the world. This group not only has the vision but also the understanding of sound social service. It is their ideal to do a progressive, up-to-date job. They believe the rights of the so-called underprivileged child are the same as the rights of the privileged child—an expression of truest practical democracy. The management of this home for boys and girls will be established on methods

that make for successful training and efficient technique.

"When a child candidate is admitted to this home, by that fact you will know that in social wisdom he belongs here and for his best interests shall have and enjoy its benefits. Not all children who apply for care will be accepted; a study of all the facts in that child's life leading up to his present tragedy will be known before deciding where shall be his dwelling place. The standards of the intake regulations of this home are such that the child who enters needs just this particular assistance, type and quality of service, and he will remain only until that service is no longer needed. This institution will give its children temporary care, awaiting the rehabilitating of the disrupted homes which the social worker on the case will provide.

"Children who are full orphans will, when they are physically ready for placement, be placed under supervision in foster family homes when there are no suitable relatives to take them. Briefly, Protestant children who are temporarily without homes will be received until their homes can be restored, and if permanent homelessness develops, they will be provided for by the nearest best substitute, and in no instance will a child leave this home until he is restored physically, mentally and morally to a condition suitable for return to family life. . . .

"As you go back into the complex organization of modern life and resume the work you have been called to do, take back with you this one thought—that the men and women whose souls have been delivered over to the development of this home have contributed to you and to this community a magnificent instrument for human relief; and that they have taken the service laws of the prophets, the gospel of the Nazarene and builded a house for the advance of humanity's frailest, most helpless object—a homeless child."



J. W. Warren



Mrs. J. W. Warren

Khama, the Great Christian King

By ROYAL J. DYE

IN THE recent trip back to Congo I had the joy of seeing some of the other great fields of Christian work and their results. As our trip carried us south, I began to hear of Khama and soon I picked up the *Bulawayo Chronicle*, one of the greatest newspapers of South Africa, and I found some remarkable articles on this great African king. He had just celebrated the fiftieth anniversary of his reign and died just a few days before my arrival at his capital. His story, written for *WORLD CALL*, follows briefly:

In 1842 David Livingstone came to Shoshone, the capital, and preached to the tribe assembled, and Sekhome, Khama's father, the King, said to him, "Give me the medicine you have that will change the black man's crooked heart." He was an old witch-doctor himself and he wanted bitter medicine. Livingstone held out to him his New Testament and said to him, "This is the medicine I have to change your crooked heart," but Sekhome laughed him to scorn and Livingstone went on. Then there came to Shoshone a quiet missionary named Mackenzie and said to this savage old King, "I have come to teach a school. Give me your children." The school began and was prospered and the King's five sons all became Christians as did many others. Now periodically there is celebrated among all the Bantu tribes the ceremony of "Bogura," which we can only describe as the "initiation into puberty." Its vileness is beyond description and it has wrecked more than one church in Central Africa. Sekhome came for his sons to proudly take them to this terrible ceremony. Mackenzie had put on a special program of meetings to counter this and Sekhome, humiliated, had to go to the ceremonies alone. He instituted a persecution of the church and tried hard to wreck that thing that was challenging and breaking up his autocratic power. There came a

war with the fierce Zulu, King Lobengula, the most feared and bloodiest of all that part of Africa. Sekhome organized his army. Khama was at the head of his own regiment. The old King prepared his braves with the ceremonies of witchcraft and its charms, but Khama would have none of it. When the great army of Lobengula came out on the plain and developed a flanking movement, Sekhome's warriors all fled, leaving Khama with his little band of 200 men surrounded by this vociferous multitude of warriors. Khama fought so valiantly that he cut his way through the wild Matebeles and even inflicted a bullet wound in savage Lobengula's neck which he

Khama heard of these conditions and said to his followers, "It's time for us to go back home now." So they took the long dangerous trek through that fearsome desert. Mark Twain said of it, "There the goats have stones to eat and thorns to pick their teeth with." It was called "The great thirst land." They arrived at Serowe, prosperous with their great herds of cattle. The old King rallied his warriors to fight them, but they refused to fight Khama. Possibly they were afraid. Sekhome fled to a distant tribe and became an exile. Khama was crowned king of the tribe and took the "leopard skin robe," the insignia of kingship. He at once put out laws against polygamy, slavery, fetishism and liquor and warned the white men they must not sell intoxicants to his people. "The great thirst land" went dry. It was hard for these avaricious traders to lose their easy money and they did some bootlegging on the sly. Khama called them before his court soon and said to them, "You have despised my

laws and broken them. Because I am a black man you think you can do this. I say to you that before sunset tonight if you have not left my country with all you can carry I shall destroy it all. They left precipitately, complaining of their hard lot. How strange these lawbreakers follow each other's reasoning! The land of Khama prospered and jealous empire builders and Boer farmers wanted it. For fear they would overrun him, Khama took a party of chiefs with him to England and appealed to the British government in person for the autonomy of his government. It was granted, "That as long as he should live Bechuanaland should have only a "resident" advisor of the government and that Khama should rule undisturbed. His kingdom was five times the size of Great Britain. A period of greatest prosperity followed. Schools were built everywhere and churches were in every community. Fifty years of this peaceful, prosperous



A native village in Africa

carried to his death, and made his escape. Lobengula's warriors had such a wholesome fear of Khama that they did not follow up what was their victory, but withdrew. Khama's leadership of the tribe now became paramount. The old father brought all the powers of evil to bear in persecution of the church and things came to such condition that Khama announced one day in the great tribal assembly that he was going to trek north through the Kalahari desert and make a new center of the tribe, and invited any to follow him. Two-thirds of the tribe trekked. It was a difficult journey, but they succeeded in establishing a prosperous and peaceful community there. Back at the old capital, things went from bad to worse. The white traders took advantage of their opportunity to debauch even more these poor ignorant wrecks of a powerful tribe. Fetishism and superstition ruled and vice and drunkenness got so bad that the tribe was about to be lost.

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Christian kingdom have passed. Khama always set the first example himself. On August 7, 1923, he celebrated his fiftieth anniversary. The British government sent a representative to it as did the governments of all South Africa and it was said that one hundred automobiles were parked at the great festivities and the Christian leaders and governments all joined to do this truly great Christian king the honor they felt for him. The names of John Mackenzie and James Hepburn are loved and honored as the builders of this triumph of the gospel of Jesus Christ. Lobengula, the compatriot of Khama, died regretted by none and his name is thought of only to shudder. Khama, in one generation, through the power of the gospel, did what science takes eons to do in the program of theories. His death was lamented by all South Africa. One world traveler says, "Khama is a native statesman and Christian gentleman. He stands showing the world



Post office at Coquilhatville, Africa

what potentialities are hidden in the black man." His was the divine manhood that comes with the new birth in Christ Jesus. He was a Bantu (as are our people in Africa) and a true man. He never struck sail to fear or denied his Christianity by cruelty or injustice. He had the respect of the

real builders of the civilization of South Africa. Bechuanaland stands today as an example of the power of the gospel and a regenerated race of savage, wild, drunken, polygamous, fetish worshippers. What a tribute to modern missions. What an apology of the gospel's power!

The American College in Paraguay

Article appearing in *The American Weekly* of Buenos Aires, October, 1925

ONE of the outstanding educational institutions of Paraguay is the Colegio Internacional, which in the short period of six years has won a place of confidence and respect in the minds of leading Paraguayans. This institution was established and is supported by the United Christian Missionary Society of the Disciples of Christ, with headquarters in St. Louis, Missouri.

Starting with five grades of the primary school, there have been added the sixth grade and the first three years of the secondary department. The plan of the school is to add the other three years, thus giving the complete secondary course and granting the bachelor's degree. There is an enrollment this year of two hundred students, thirty being in the secondary department.

Aside from the fact that it is directed by North American educational people, the college is also unique in being a co-educational institution. Also, instead of the usual half-day program, the Colegio Internacional offers a whole-day program. While following the course of study of the Paraguayan schools, being incorporated with the Colegio Nacional of Asuncion, special attention is given to character development, the teaching of English to all students, and to giving the best possible physical training. Gymnasium instruction is under the direction of a trained Swedish gymnast who gives a type of work to be obtained nowhere else in the republic. Facilities are provided for various forms of athletics, including football, tennis, basket ball, etc. Preparations are being made for opening a kindergarten. Miss Lillian Binns, who has had special training for this work

at Columbia University, is on the field to take charge of this department.

The school has fifty-five boarding pupils. Because of the limited facilities now available, there are only five girls as boarding students. These students come from all parts of Paraguay. At present it is necessary to refuse admittance to quite a number who wish to enroll as boarding pupils. Many of the best families of the republic are sending their children to Colegio Internacional, families prominent in the political, commercial and agricultural life of the nation.

The Paraguayan teachers in both the primary and secondary departments are among the best in the country. This guarantees the highest type of instruction in the usual courses. The educational authorities of the nation have been most sympathetic and encouraging in all their relations with the school.

Colegio Internacional owns three squares of land in one of the highest and most favorable locations in Asuncion. The house located on this property has been enlarged so as to serve as a school building and dormitory for older boys, but is entirely inadequate to the needs of the institution. The school also owns a nearby residence which is serving as the girls' dormitory. A large rented house is being used as a dormitory for smaller boys. Construction is just starting on two new buildings. The larger of these will be used as the school building. The money for this edifice is the gift of Miss Cynthia Allen, of Cleveland, Ohio, and the name will be the "Allen-Stone Building." That part of the structure which is to be erected at present will have a front

of 177 feet, a width of 43 feet, will be two stories in height, and have an auditorium about 50 by 85 feet, at the rear. There will be fourteen classrooms, offices for the officers of the school and waiting rooms for the teachers. At some later time, two wings will be added, greatly increasing the facilities of the school. The part now under construction will accommodate about 400 students. The cost of the building, with equipment, will be \$50,000.

The other building is to be a dormitory for girls, and will be known as "Mary A. Lyons Hall," in honor of Miss Mary A. Lyons, of Cleveland, Ohio. This also will be a two-story building, 125 feet in length and 82 feet in width. On the ground floor will be found a large reception hall and parlor, a dining room for one hundred persons, kitchens, and a four-room apartment for a family. On the upper floor there will be the apartment of the dean of residence and rooms for fifty-six girls. The cost of Mary A. Lyons Hall will be \$35,000. Both buildings are to be constructed of brick and reenforced concrete, with imitation stone finish.

With these new buildings, which it is hoped may be ready for use at the opening of school in March, 1927, Colegio Internacional will have the finest material equipment of any school in the republic. Thus, the institution will be not only an honor to Asuncion, but also to the United States.

The director of Colegio Internacional is Arthur E. Elliott, of Independence, Kansas. Besides Mr. and Mrs. Elliott, those from the United States who are at present connected with the school are, Mr. and Mrs. Fred W. Hughes, of Bondurant, Iowa, Mr. and Mrs. Robert B. Lemmon, of Bethany, Nebraska, and Miss Lillian L. Binns, of Baltimore. Mr. Lemmon is supervising the erection of the new buildings.

Village Education in India

By LALIT K. SHAH

Lalit Shah came to this country two years ago and studied at the College of Missions. He received his Master's degree in education last fall from Butler University, Indianapolis, and is doing graduate work now at the University of Chicago in the school of education, preparing himself for rural education in India

TH E problem before us is the deep poverty of our village Christians. Their continued poverty prevents their growth into full Christian manhood and makes impossible any strong independent church.

The Indian village condition can best be described by four D's, Debt, Drink, Dirt, Disease; and hence poverty, hunger, intoxication, insanitation, etc., are the natural concomitants of it. Our village Christians are a prey to all these. These are the direct cause of illiteracy. To solve this whole rural problem we have to educate our village Christians.

The facts confronting us regarding the education of the villages are disheartening and often apparently baffling.

1. There are more than 700,000 villages in India while there are only 142,203 primary schools for boys and girls, a large proportion of them being in cities.

2. The average population of a village is approximately 360, which would yield less than sixty children of school age and small schools are an extravagant expedient.

3. Even these hypothetical sixty boys and girls are divided up into classes which cannot meet together because of social and religious differences and some of these groups ordinarily refuse to go to a school attended by any of the others.

4. The type of teacher is difficult to determine and more difficult still to secure in the number required, to say nothing of the cost, even if little over a living wage is paid.

5. The economic level of many of the villages is so low that little or nothing can be contributed toward school support.

6. In rural India public opinion does not favor the education of the lower classes, as may be seen in the prevailing illiteracy, 89% among males, 99% among females.

7. The natural solution of providing central schools is not widely feasible, as social, habit, climatic conditions and exposure to physical dangers militate against young children going more than a short distance to school.

8. Even in the case of those who are induced to enter primary schools, nine-tenths are in the lower classes and there is a tremendous leakage between the lowest and highest grades. Hence it happens that 39% of those who study in these schools lapse into illiteracy very soon thereafter.

9. In general, results are so very unfortunate that the Missionary Educational Council of South India said, "We are not serving under our present

system of general education what we set out to accomplish, but in certain directions we are actually demoralizing the community amongst which we are working." And yet it has been very truly said "There are no undeveloped resources in India comparable to the neglected and uncultivated powers of the masses." When it is further remembered that 79.4% of the Christians are illiterate, the gravity of the situation becomes accentuated.

10. The system of primary education in villages, as at present given, does not adequately meet the needs of our Christian community. The education given is not related to their natural interests and impulses, the instruction given does not lead them anywhere. They stay close to the

an attempt at an uplift of the whole community.

If this represents the condition of these countryside schools, what do we need to make them more attractive and efficient? First, we need to work out a curriculum related to and growing out of the village life and needs which should be related to the interests of the village child. From experiments which have been made the project type of curriculum is what is needed in these village schools. Secondly, we need a better type of teacher who thoroughly understands the principles of village education. These village schools should be coordinated with higher schools, so that opportunities would be provided for bright students to go on to boarding schools for either academic or technical training. The village school should be a real center of community work. In order to maintain and secure this type of village schools, there ought to be enough supervision whose supervisors can best be described as helping teachers.

It is obvious that our whole system of school education for village Christians needs recasting. We must provide an education for a living and that in his own village, too. We see that the knowledge of improved methods of agriculture, use of simplest machinery, new and profitable crops, selected seed, best use of available manure, vegetable growing and other similar things have all to be taught to our village lads. The village boy should be sufficiently ready with tools to be able to repair his own plow and other agricultural implements. Much more importance will have to be given to the teaching of supplementary industries. The village lad should be taught shoemaking. There are other industries as weaving, basketry, pottery which could be profitably taught. The teaching of such industries as carpentry, tailoring, smithing, will make our village Christians much more fit for a living, thereby also solving the problem of unemployment during the slack season and thus help evolve a strong Indian church.

It is my opinion that the vocational middle school, also called rural community middle school, is pivotal to the whole scheme of village education—which seeks to use the activities and valuable interests of the villager as a means for educating countryside boys and girls for more abundant living and service in their communities where all the work, including vocational, will be closely related to the pupil's village environment and as far as possible should grow out of it. The vocational work will be an integral



Lalit Shah

three R's. The schools are lacking in permanence and have little influence on the community. The methods of teaching used are formal and inefficient. They neither prepare for richer lives in the villages nor do they prepare for advanced education. We have provided a schooling and not an education.

The source of the defeat lies in this—in the poverty of the people, the curriculum ill-adapted to the needs of the countryside, the inadequate training of the teachers, the almost entire lack of after-care and the limitation of the sphere of education to the score or so of wriggling infants, rather than

part of the curriculum, enriching it and having as its constant aim the bettering of the present village condition. The great hope today is the cordial acceptance of faith in labor as a great moral and educational force, and in combined effort to raise the level of the people by practical education which will fit them for life. This I submit is the function and purpose of the vocational middle school. "We know of no agency more likely to assist in adequately meeting all these village conditions than a simple, clearly conceived middle school giving both literary and industrial (including farming) training."

The men trained in such a school, I believe, will be better fitted to be:

I. Teachers

(a) who shall teach in central institutions.

(b) teach in village schools the boys who are being trained as rural teachers in the village teachers' training school (connected with such a school) after having had the course offered by the vocational middle school and who when trained will go back to their village school to teach the children of the countryside farmers.

II. Mission rural secretaries who will be specially trained to organize cooperative credit societies. Cheaper credit, organized demonstrations and exhibitions of agricultural products and such other activities will greatly enlarge the production of our village Christians.

III. Farmers who will farm their own land or rented land in their own village but who expect to get their living from their own efforts on the land. This will be the supreme test of the work.

IV. After having had the training in the vocational middle school some of the students who are intellectually keen and bright will be prepared to go on to

boarding schools for either academic or technical training.

I have given considerable attention to this subject of the reconstruction of rural life of our village Christians in our mission in India and I see clearly a definite and urgent need for a school of this type in the Chatisgarh area. The gathering in of thousands to the Christian church in the Chatisgarh area has created a problem of great magnitude to be solved by a vocational middle school of the type that I have described. The majority of Christians, belonging largely as they do to the low castes, need the impact of something more than literary education if they are to develop into full Christian manhood and independence.

The urgency of the call to the Christian church to deal with this question of rural reconstruction in India and of transforming the lives of our village Christians must take into account that an illiterate church can never become a powerful factor in the life of India or play a large part in its evangelization. Yet it is by the Indian church that India must be won and therefore the first necessity is the building up of a strong self-supporting and self-governing church in the sense of pos-

sessing strength and nobility of character. Since the majority of our Christians are village Christians it is mainly a task of the reconstruction of rural life through an education that will lift them into self-respecting Christian citizens and inspire them to a spirit of service.

What India needs and what our mission needs more than anything else is an institution like Hampton or Tuskegee where our village Christians and our boys and girls will be given an education for a living and that in their own villages. Here they will be taught improved methods of agriculture, the use of simplest machinery, new and profitable crops, selected seed, best use of available manure, vegetable growing, and other similar things. They will be taught to be sufficiently ready with tools to be able to repair plows and other implements. The teaching of simple village industries will materially help to lift the status of our village Christians. It will also help to solve the problem of making a self-supporting church.

A school of this type would also do a lot of extension work by arranging gatherings of village Christians for economic, agricultural and spiritual instruction, hold agricultural demonstrations and exhibitions in different centers, appoint reading courses for village teachers, arrange farmers' conferences, publish literature and leaflets, open cooperative credit societies, conduct brief training courses for teachers and do "follow-up" work among students.

I believe that a school of this type, and village schools working under its supervision, would fulfill a unique place and make a priceless contribution to the life of the Indian church. It would help to achieve the economic salvation of our village Christians and thus help to create a strong independent, self-propagating, self-supporting, self-governing church in our villages.

It should be started on simple and humble lines and be developed gradually.



Scene at a village well, India



In the hills of India

Wanderland-Wonderland

"The Friendship Fairy Gets Ready for September"

by Lucy King DeMoss...



"EVERYTHING being considered," said the Friendship Fairy to her two ladies-in-waiting, Helen the Helpful and Patricia the Pleasant, "I've had a pretty easy time this summer. Boys and girls always seem happier and friendlier when they are in camp and on the farm and at the sea-shore."

"But the trouble is," said Helen, with a sigh, "the trouble is, they don't all get to go to those places!"

"Of course they don't," said Patricia, "but it is amazing what wonderful playgrounds they have in the cities these days. I had a perfectly fascinating time showing the children how to be happy, when you sent me on that tour of the big cities."

"What I meant," said the Friendship Fairy, "was that when boys and girls are out of doors playing with the children of Mother Nature they seem to forget their selfishness and snobishness and act like Christians!"

"Speaking of Christians," said Helen, "reminds me of some boys and girls I saw this summer in India—not Indian children, but the white-faced boys and girls who live in the mission compounds. The hot season was on when I got there and all the missionaries had gone to the hills, as they must do every summer. The children were having such a very happy time together that they didn't seem to need me at all. But one day I heard one little girl say to another:

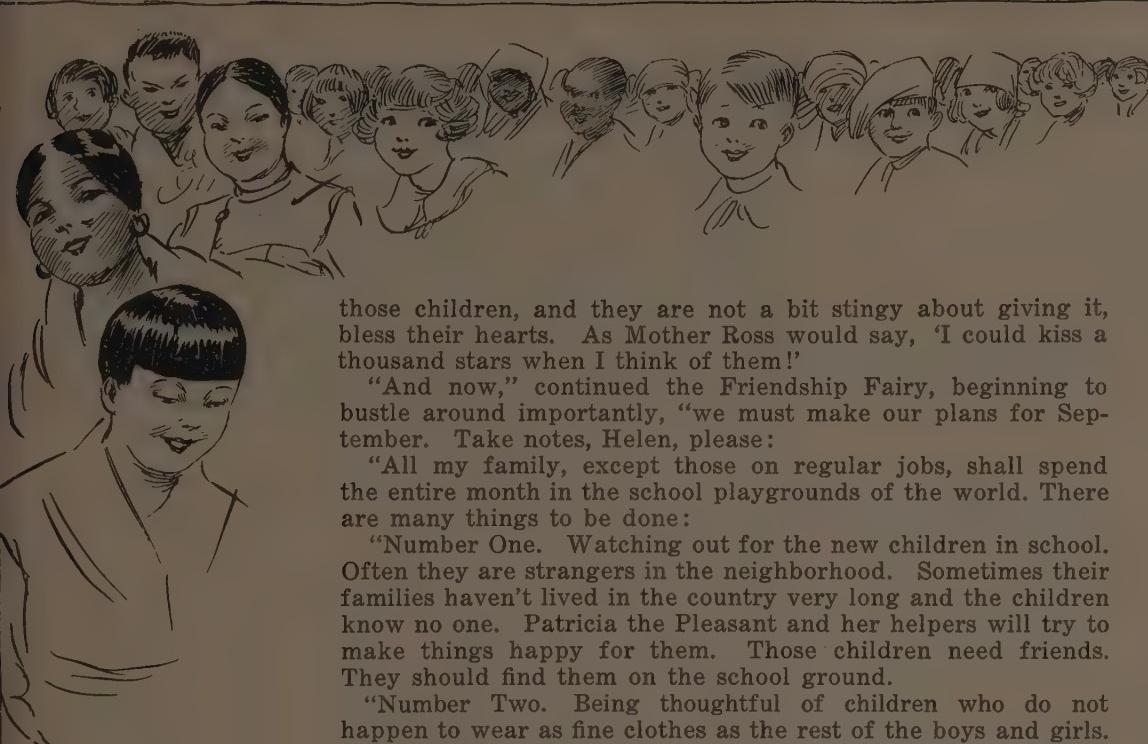
'I wish Ratna could have come up to the hills with us. Her father is so cross and she is so afraid of him. The only time she is really happy is when she is with us.'

"We could write her a letter,' said the other little girl, 'and then she will know we are thinking about her.'

"So they ran away to tell their mother and I waited to go right along with that letter into the hot town. After awhile the postman came and blew his whistle and the girls came running with their letter. I hopped up on the bar of the postman's bicycle and off we went to the train. I do wish you could have seen Ratna's face when that letter was put in her hands—the very first one she had received—of that I am very sure. She flew to the mission compound to get someone to read it for her and then flew back home to show it to her father and tell him what it said. His face brightened too, and he said, 'They do not forget, those Christian children. And so they want you to come to the hills. You may go for a week, if your aunt is willing.' And then I knew I wasn't needed there any longer."

"Those missionary children," said the Friendship Fairy, thoughtfully, "are the best helpers I have in the world. How could I do my work without them? In India and China and Japan and Tibet; in Africa and all the islands of the seas, those boys and girls are on my roll of assistants. Oh, they know what friendship means,





those children, and they are not a bit stingy about giving it, bless their hearts. As Mother Ross would say, 'I could kiss a thousand stars when I think of them!'

"And now," continued the Friendship Fairy, beginning to bustle around importantly, "we must make our plans for September. Take notes, Helen, please:

"All my family, except those on regular jobs, shall spend the entire month in the school playgrounds of the world. There are many things to be done:

"Number One. Watching out for the new children in school. Often they are strangers in the neighborhood. Sometimes their families haven't lived in the country very long and the children know no one. Patricia the Pleasant and her helpers will try to make things happy for them. Those children need friends. They should find them on the school ground.

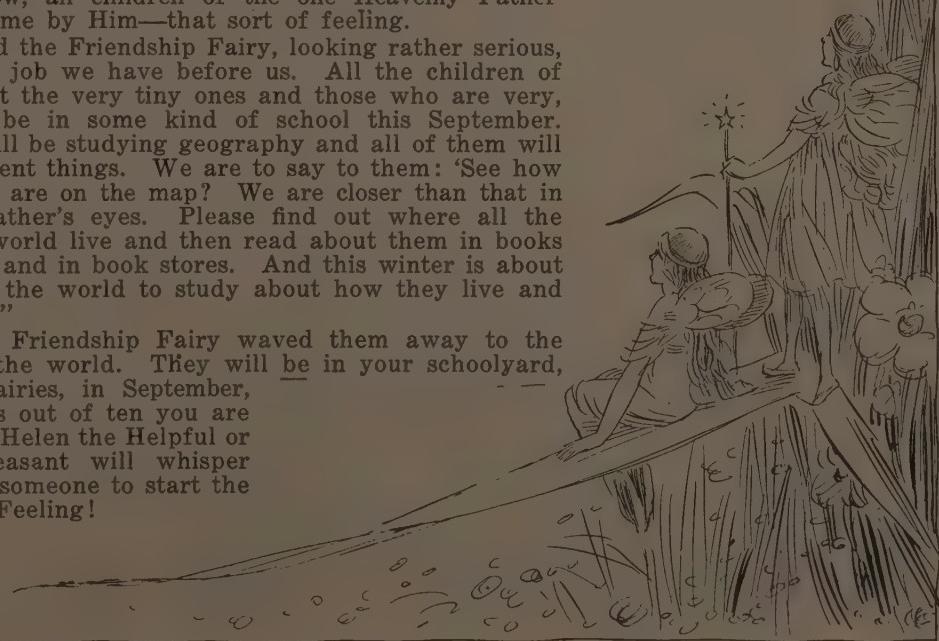
"Number Two. Being thoughtful of children who do not happen to wear as fine clothes as the rest of the boys and girls. Helen the Helpful will send her helpers to whisper to the friendliest boys and girls in the school and ask them to give a little special attention to those children.

"Number Three. Making friendly feeling. It will probably take every member of the family to help with that job, for it is often necessary to work on the grown-ups as well. Silly

things, a lot of them are, these grown-ups, thinking people have to be born in a particular country to be as good as they ought to be. It is pretty bad the way they talk in China and India, but it is probably worse in America. And now everyone is saying it is up to the boys and girls to start a club of Friendly Feeling—you know, all children of the one Heavenly Father and loved the same by Him—that sort of feeling.

"You see," said the Friendship Fairy, looking rather serious, "you see what a job we have before us. All the children of the world, except the very tiny ones and those who are very, very poor, will be in some kind of school this September. Many of them will be studying geography and all of them will be reading different things. We are to say to them: 'See how close together we are on the map? We are closer than that in the Heavenly Father's eyes. Please find out where all the children of the world live and then read about them in books from the library and in book stores. And this winter is about the best time in the world to study about how they live and play and work.'"

And then the Friendship Fairy waved them away to the four corners of the world. They will be in your schoolyard, the friendship fairies, in September, and nine chances out of ten you are the one to whom Helen the Helpful or Patricia the Pleasant will whisper when they need someone to start the club of Friendly Feeling!



At the Gateway to Mexico

By FAYE HUNTINGTON PROVINES

Topic Talk

YOU will be delighted with this visit to the Mexican Christian Institute in the interesting old city of San Antonio, Texas. Before you reach the Institute perhaps you will have been told that the Mexicans continue to pour into our United States each year until now there are about 80,000 of them in the city of San Antonio. Think what an opportunity the Institute affords them and what an opportunity we have right at the gateway through which these people throng.

How happy we are to have one of our own workers at the Institute to "show us around."

First we will visit the day nursery. You will want to cuddle all the little tots. They are so happy after their refreshing bath. All day long, while their mothers are away at work, these babies smile and are smiled at, they hunger and are fed; they cry and are comforted, they grow tired and are put to bed. Is it any wonder that the mothers appreciate this great kindness and that many of them become Christians when given such examples of real Christianity?

In the kindergarten you will love to watch the children at play. Your heart will rejoice when you are told that for thirteen years the Institute has held out a welcoming hand to these children—"little children who had never learned to play" because there was no room at home; little children who had never known what it was to have childish dreams, to sleep soundly, but "whose tired lids would flutter with the street's hysterical screams."

There will be both sadness and gladness in your heart when you visit the clinic. Poor, cramped, tired little bodies which should have been healed months ago, but because of ignorance or poverty on the part of parents, the children had been denied treatment. As you watch the kind doctors, through

your mind will flash the picture of Christ as he went about "healing all manner of disease," as he gathered the children unto himself, and that oft-repeated verse will pop into your head: "Inasmuch as ye did it unto one of these, even these least, ye did it unto me."

After you have visited the classes for children, and later have peeped into the classrooms where the older people have come that they may learn some of the things which they yearn to know, your guide will take you to the church. The new building! You had hoped to see it, for it is the one which was erected by means of part of the money given through the Golden Jubilee.

Perhaps Berta will be there to sing for you. She is thirteen, just about your own age, and she sings beautifully in English and in Spanish. When you hear her pray and quote Scripture verses, your heart will be so full you may just want to keep quiet for a few minutes. Berta's bearing and fineness may lead you to think that she is from a more prominent home, but this is not the case. She is from a poor home, of which she is the only Christian member.

You will be glad for everything at the Mexican Christian Institute, and one of the things for which you will be most grateful will be the beauty of the Christian life as found in some of these boys and girls through whom we should be well able to get a closer glimpse and a better understanding of the heart of our Master.

Where Example Furnished Inspiration

FROM Mary L. Clarke, Jhansi, India, comes the following letter to headquarters:

"With much pleasure I send you a dollar bill contributed by our Jhansi

Senior Christian Endeavor Topics

September

5. Christian Ideals and How to Reach Them. Phil. 3:12-14; 4:8, 9. "Let Your Light So Shine" June, 1926, WORLD CALL, page 23.

12. What Is the Church and What Should It Be Doing? Eph. 2:17-22; Matt. 28:16-20. *My Church*, August, 1926, WORLD CALL, page 15.

19. Missionary Advance in India. Isa. 11:1-10. *So This is India!* August, 1926, WORLD CALL, page 18.

26. What Work Shall We Plan This Year? I Cor. 3:6-17. *The Walter Scott Centennial Evangelistic Program*, September, 1926, WORLD CALL, page 35.

Intermediate Christian Endeavor Topics

September

5. How Can I Make the Best Use of My Bible? Ps. 19:7-14. *An Old Love Letter*, July, 1926, WORLD CALL, page 48.

12. What Are My Church's Plans for the Next Six Months? Mark 6:7-13. *The Walter Scott Centennial Evangelistic Program*, September, 1926, WORLD CALL, page 35.

19. What Are the Missionaries Doing in India? Isa. 11:1-10. *One Christian Community in India*, July, 1926, WORLD CALL, page 58.

26. Living Up to Christ's Standards in My Church Life. I Tim. 4:12-16; Heb. 10:19-25. *My Church*, August, 1926, WORLD CALL, page 15.

woman's missionary society yesterday at their monthly gathering for the U. C. M. S. funds. The topic was Russia, based largely on President Burnham's "What I Saw in Russia."

"I also, at the close, told them what 'A Live Illinois Society' had done and asked them if they had ever seen a dollar bill. After it had gone around the circle and all sorts of comments passed upon it, I held it up and said, 'I wonder if your wish regarding this note is the same as mine?' They replied, 'We want to send it to the board in America to use in its work.' I said, 'That is exactly what I want to see done with it.' Had you seen their eager faces you would agree that their training in the orphanage and school had been thorough, for they gave cheerfully, as Christians anywhere should. Their prayers for the advancement of the kingdom in other lands were as earnest as those in any society in America.

"I hope the 'live wire' in Illinois will hear of this and know that a company of Indian sisters and a senior woman missionary—once a member of a very much alive Christian Endeavor society—were inspired by the news of their doings in May WORLD CALL."

Program for Triangle Clubs

World Friendship Tour

"True service means work."

OCTOBER

AMONG SPANISH SPEAKING FRIENDS

HYMN

PRAYER

BUSINESS PERIOD

BREAKFAST AND MORNING DEVOTIONS
AT SAN ANTONIO, TEXAS

Song: *Where Cross the Crowded
Ways of Life*

Guide Book: *Neighborliness*, Luke 10:30-37

Pray: *That we may be better
neighbors and friends*

Offering

*A Day at Mexican Christian Insti-
tute*

Sightseeing in San Antonio

CIRCLE OF PRAYER

A Live Pennsylvania Christian Endeavor Society

By EARL OWEN



Christian Endeavor Society, Central Christian Church, New Castle, Pennsylvania

ONE of the first enterprises our society suggested for raising our \$50 was a bazaar. This plan was carried out in a systematic way by co-operation with the ladies' aid society. The girls made the pieces for the quilts, the boys furnished the necessary expenses and the ladies' aid did the quilting. Besides the quilts we sold pillow slips, aprons, tea sets, candy, etc. In addition to this, all in the same day, we served a soup dinner for the business men and school teachers. This little project of ours was so efficiently managed and so heartily supported by

the Sunday school that we raised \$50, with some cash to spare and a blanket for the great White Gift.

Our consecration dues do not begin to take care of our current expenses. We kept socially alive by "The Trip Around the World." These trips about once every month to China, Japan, India, and other countries of interest furnished us a little money for other social affairs and the necessary recreation all Christian Endeavor societies need if they are to thrive.

The Sunday school library needed some books. We Christian Endeavorers

enjoyed a delightful box social, which resulted in over \$25 for new books.

The Christian Endeavor society recently bought a piano for the church basement. Most of the money paid on the piano was raised by a sock social. This sock social proved to be the most successful of all of our socials. A small sock was given to nearly every member of the Sunday school to be returned at the sock social with two cents for every size of the sock they wore. We even sent some of these doll-like socks to friends. It was remarkable how much money we raised in this way.

Our society is one of the largest societies in the Lawrence County Christian Endeavor Union of Pennsylvania. Among the other services we render to our community is the help we give in the preparation of Christmas and Thanksgiving baskets. Last year we bought a piano for the Sunday school and carpeted the pulpit rostrum. We were able to raise most of the money for these two gifts by putting on a play. But the biggest thing our society is doing is building character and training leaders.

To stimulate interest in our meetings, we sometimes get prominent men of our city to speak to us. Occasionally we have special programs printed in the paper.

Supports its Own Native Missionary

By BEULAH R. TUBBS

As the Ashland, Ohio, church has supported as its living link missionary Miss Mary Kelly, during her thirty years of service in China, it is not surprising that the Endeavor society of this church is alive to every good work

THE senior Christian Endeavor society of the Ashland, Ohio, Church of Christ has a total enrollment of seventy with an active membership of sixty who, with one or two exceptions, are members of the church.

Mrs. A. B. Robertson, wife of the pastor of the church, is the adult counsellor. Two years ago when Mrs. Robertson took over the supervision of the work there was an average attendance of fifteen. Under the influence of her inspiration and guidance it has grown to its present proportions.

In the missionary field these young people are supporting a native missionary, Noa Longonga at Bolenge, Africa. The money for this work is raised by pledges.

In the local church the senior Christian Endeavor society is being constantly called upon to decorate for suppers, to give programs at church meetings and to supply Sunday school teachers and substitutes. They have a goodly number enrolled in the Quiet Hour and as Tenth Legioners. Several attended summer conferences last season.

The society pledged \$300 on the building fund and keep their pledge paid up to date. The money is raised by collections, bake sales and candy sales.

Ten members of the Christian Endeavor society received certificates from the leadership training school which was conducted in the local church this winter under the direction of Miss Cynthia Pearl Maus.

One of the interesting features of their program for reaching those outside the church has been the Sunday evening social hour from 5:30 to 6:30 with the serving of refreshments, after which they adjourn to the room above for the devotional service.

At these services splendid programs, indicative of thorough preparation on the part of the leader and thought on

the part of the participants, are given.

"Flying Squadrons" are sent out to the various societies in the county to interest them in county and state conventions and in summer conferences. During the past season, Frank L. Freet of Columbus, the secretary and treasurer of the Ohio Christian Endeavor Union, was secured for an address and all the societies of the county invited to hear him.

The officers of the senior Endeavor society are: President, Miss Nina Jesson; vice president, Alvin Leidig; secretary, Donald Scott; corresponding secretary, Miss Evelyn Baldwin; and treasurer, Miss Katherine Maxhimer.

The intermediate Christian Endeavor society has an enrollment of thirty-eight. Mrs. Beulah Rice Tubbs is adult counsellor. This makes a total of 138 members enrolled in the Christian Endeavor societies.



Christian Endeavor Society, Christian Church, Ashland, Ohio

Woman's Missionary Societies and Circles

The Teacher and the Lilies of the Field

Matthew 6:28-30

(This Bible Study in verse will be doubly appreciated by our readers since it was written immediately following the homegoing of Mr. Payne. Mrs. Payne writes, "These days have been hard, as you will understand, but Mr. Payne will be expecting the best things of me, and so I "go on.")

He loved them well, those lilies of the field
That raised their little faces as He passed,
And smiled and nodded as He went His way.
They had been friends so long—since when a boy
He roamed the hillside fields of Nazareth,
To gather lilies gay for Mary's hands.

They watched Him growing year by year,
In wisdom, stature, and in favor fair
With men and God—his Father too, and theirs.
And growing thus, He learned from bird and flower,
In Nature's wonder book, his Father's world,
The lessons sweet of trust that knows no fear
Or anxious thought; thus the Great Teacher learned.

And when He heard that "voice without reply,"
That called Him to the task his Father planned,
These lilies cheered Him on His lonely way,
And spoke to him of truth and life and love.

He loved and understood these flower friends,
Or else He could not thus have said the words
That thrill us with their beauty and their truth.
"Consider now these lilies of the field;
They toil not, neither do they spin;
And yet I say to you that Solomon,
Your boasted king, with wealth and glory crowned,
Was not arrayed like unto one of these."

Thus, from his Father's picture book, He tried
With tree and bird and flower, and wheat and tares,
And rock and sand, in plain and simple way,
To teach the truths so hard for men to see.
Whose eyes were blind with prejudice and sin.

The flowers unselfish grow where'er a hold
Is found for tiny rootlets in the earth
On desert sands or mountain's lonely snows;
And in our gardens beautiful, the more
We gather, still the more they sweetly bloom.

And when the chilling frosts of Autumn come,
They seem to glow and still more bravely smile,
As if to say, "Although we seem to die,
Our little flower souls still live, and we
Shall bloom again in Spring's returning smile.

Dear Father of the flowers and souls of men,
And Jesus, lover to the death of all,
Help us to be unselfish, brave and true
And do our best to brighten life, and trust
That Thou dost understand and care;
Then when Thy call shall come for us to go
The journey that is but a step to Thee,
It will be well, and with the loved and lost,
Our souls shall blossom in eternal life.

ELLIE K. PAYNE

Woman's Work for Missions

By IDA WITHERS HARRISON

WHILE the door of liberty and service was opened to women by the life and the teachings of Jesus of Nazareth nearly two millenniums ago, yet it took many years and centuries before they brought forth fruit in the "more life and fuller," that she craved. As the seed could only reach its full, consummate flower in the right season and fit environment, so woman could not enter on her heritage of the life more abundant until the fulness of her time arrived. There have been changes in these latter days, both in the church and the world, brought about by the leaven of Christian doctrine working secretly, like that leaven which the woman of old put in her measure of meal, until the whole social realm has been permeated with new hopes and impulses.

The Call to World Service

The century of missions, and the century of woman's uplift were coincident periods; so when the call came to her to take an independent part in the divine enterprise, the psychological hour had come for her to launch out into the deep of world evangelization.

This call came from the lips of missionaries, both men and women, and voiced the exceeding great and bitter

cry of the women of the Orient. Social conditions in Eastern lands made it all but impossible for any but a woman's hands to minister to their diseased bodies, or any but a woman's lips to carry the gospel to their sin sick souls. It was answered by the organization of the Woman's Union Missionary Society in New York City in 1861. Its timeliness and vitality was shown by the fact that even the throes of Civil War could not arrest it; auxiliary societies sprang up in other cities and different churches, and this new legion in the army of the Prince of Peace kept on multiplying throughout the four dark years of wasting war.

This movement was significant in two ways—it enlisted a new and almost unused element in the spiritual forces of the church for the progress of the Kingdom of Heaven, and it was an earnest of the closer union among the churches that the missionary enterprise was to bring. It is an increasing joy to us that the first steps in woman's distinctive work for missions was along the way of Christian unity and cooperation.

The Christian Woman's Board of Missions

At the close of the war between the

states, there came a fresh impetus to woman's work for missions, in the formation of the great denominational woman's boards. This was not due to any divisive or sectarian spirit, but to a widening appreciation of the greatness of the task, and was an effort toward more adequate organization in order to attain to greater efficiency. At that time, the movement for inter-denominational boards had hardly begun, and the opinion prevailed that the best results could be obtained by the women working in their various communions. In the period from 1868 to 1874, practically all of the larger evangelical churches organized their woman's board of missions, and the work entered upon a new and splendid era of service. The call of eastern women to their sisters in western lands has grown in depth and volume with the passing years. We know now the futility of attempting social and religious uplift in any land with the women and the family untouched, for every effort to help the men of the race must include the mothers of men. Yet, while the greatest field of the woman's boards was the home, the woman and the child, and with all missionary endeavor; their work began with the harem and the

zenana, but now it embraces in its ample scope all women and children, and all that affects them throughout all the world.

We are deeply grateful that we did not lack women of vision in our church, who founded the Christian Woman's Board of Missions at the psychological moment, when the women of other communions were organizing for world evangelization. We honor their high courage in withstanding opposition from their own brethren, some of whom charged that the movement was unscriptural, unwomanly and doomed to early failure. We are thankful for their patience of hope in the day of small things, their labors of love in rousing the women of the church to the new issues, their time of apprenticeship in strengthening their own organization, as well as helping to leaven the church with ideals of world service. There is no need, even if there were space in this article, to rehearse the steady growth and fine achievements of our woman's board during its forty-five years of existence as an independent society; in our Golden Jubilee celebration two years ago that was a part of our program, and these facts are well known to the women of the church.

The United Christian Missionary Society

In the last three numbers of the *International Review of Missions*, a quarterly magazine published in London, there have been studies of Woman's Work for Foreign Missions—in Continental Europe, in Great Britain, and in the United States. In the article on the work of British women, the writer speaks of a decided trend toward the amalgamation of men's

and women's boards today. He says of the missionary societies of Great Britain and Ireland:

"The principle of full cooperation between men and women is completely recognized. Cooperation in missionary work is in being or in view in every one of the larger communions of the church, and that as a process of evolution.

"... The road ahead is not entirely straight or free from rocks; if it were it would arouse suspicions in the mind of any true pilgrim; broad, clear tracks are not wont to lead upwards."

In the article on American woman's boards the same author notes a similar trend toward the amalgamation of men's and women's boards, and mentions the United Christian Missionary Society as an outstanding example of such cooperation. And so, the Christian Woman's Board of Missions may say, that as the women of our church were organized for world missions in 1874, in the fulness of time, they were given grace to see another psychological hour in 1919, when they entered into union with the benevolent and missionary boards of the Disciples of Christ. This was done at the high tide of the existence of the woman's board; its doors of entrance for service were opened more widely than ever before, its constituency was more numerous and more loyal, its receipts far exceeded the offerings of any former years. The women were able to see that these victories were for the glory of God, not for their own glory. So, at the very peak of its missionary accomplishment, it elected to become a part of the United Society, and in passing out of existence as a separate body, it strove to fulfill the saying of the Master, "He that loseth his life for my sake shall find it."

When we have this astonishing cooperation among political governments for world uplift, is it not time for the church of Jesus Christ to listen to the voices from the mission fields calling on all Christian forces there to cooperate in order that the coming of the Kingdom of Heaven may be prospered and hastened?

Our women have heard and heeded the call for cooperative work among women, and later, have joined with the other benevolent and missionary agencies of our church for more effective service. Is it not reasonable to hope that they will also be obedient to this great call from the world of our day and stand steadfastly for cooperation of all the Christian forces on the mission fields of the world, and so help to bring to pass that for which we daily pray—

Thy Kingdom come,
Thy will be done
On earth, as it is in Heaven.

(Note: Women's missionary societies will find the above article helpful in preparing September programs.)

The Pocket Testament League

In three years, 15,855 signed the Pocket Testament League pledge. Mrs. E. Lee Williams of Colorado signed up 4,000 since the Cleveland convention. In the three years, 22,964 P. T. L. Testaments were sold by the United Society. As a result of the simultaneous reading of the Book of Acts last February, 150,000 penny copies were ordered from headquarters, a remarkable record.

Woman's Missionary Society Program

"Speak—That They Go Forward"

OCTOBER

The Church and Rural Life

PRESIDENT PRESIDING:

HYMN: *Blessed Assurance*
PRAYER
BUSINESS
OFFERING

PROGRAM IN CHARGE OF LEADER:
DEVOTIONS: *The Teacher and the Lilies of the Field*

Hymn: *My Jesus, I Love Thee*

Bible Lesson: *Matthew 6:28-30*

Prayer

SPECIAL MUSIC

DRAMATIZATION—*The Old and New Rural Church*

HYMN—I Love Thy Kingdom, Lord

Experiences of old members in rural churches

Review Article in WORLD CALL

CIRCLE OF PRAYER

BENEDICTION

New Voices Calling To Us

We live now in a day of unrivalled opportunity when distance is eliminated by modern inventions, so that the world has become one great neighborhood; old barriers are broken down, new doors are opened for entrance and new voices are calling from the battle fields of faith. Victor Hugo says somewhere, "The greatest thing in the world is an idea whose hour has arrived."

The great idea of our day is international cooperation for world betterment. Fifty-five nations now sit together in formal assembly, throughout the month of September in each year, to plan and work for the prevention of war and the promotion of peace. A secretarial force of about four hundred experts in social economic, industrial, health, and other lines of work to forward international good will, are in Geneva all the time, and special commissions and committees are holding meetings throughout the year. Shall the children of this world always be wiser in this generation than the children of light?

Circle Program

"For other foundation can no man lay than that is laid which is Christ Jesus."

October: Union Meeting with Another Circle

THE CHURCH OF TODAY

BUSINESS PERIOD IN CHARGE OF PRESIDENT

Hymn
Prayer
Business
Roll Call

DEVOTIONAL: *The New Testament Model Church*
Hymn: *The Church's One Foundation*

Bible Lesson and Comment:
I Thess. 1:1-10.

Prayer: *That the church may realize her obligation to the world*

Offering

TALK—*Our Church Twenty Years Ago. (Given by an adult)*

DISCUSSION—*Why are Conditions Different?*

Report of Reading Contest

Echoes from Everywhere

County School Board Cooperating

Central Christian Institute, at Huber Station, fifteen miles from Louisville, Kentucky has just closed its third years' work under the leadership of J. M. Cowan. The work has reached the place where further growth will be impossible with the present buildings and teaching facilities. Plans are maturing to remedy this condition by erecting the first unit of the college building at a cost of \$20,000 during the school year of 1926-27.

The county school board now pays the state per capita as tuition for all grade pupils from Bullitt County. The high school department has the support of the same board toward securing state aid for local pupils and accreditation by the state department of education.

Up to The Limit

A daily vacation Bible school enrolling 250 was conducted at Corlett Church, Cleveland, Ohio, during the summer. The school was composed of twenty different nationalities. During the year the Cleveland Public Library conducted a district library branch in the building. It is the largest of the kind in the city and has a book borrowing capacity of over 1,500. In January, 1926, Cassel K. Higley became pastor of the church and Mrs. Alberta Andrews continues as assistant.

Marvelous In Their Eyes

These are most interesting days for me. As this is my first hot season on the plains it is indeed a new experience. This heat is very different from our summer heat at home. Dr. Nichoson and Miss Nicholson are in the hills on their vacations and it is my turn to stay down. Dr. Doss, our Indian doctor, and I are running the Jackman Memorial Hospital and dispensary work these six weeks alone. Dr. Rambo came in from Mungeli yesterday and we performed several tonsil operations. It is a great joy to me to watch our Indian student nurses assisting Dr. Nichoson and Dr. Rambo in surgery and to realize the part I have had in training them. I am more than grateful for this hospital and its equipment. The Indian people look upon the hospital with reverence. It is marvelous in their eyes.

MARGARET CONKRIGHT,
Bilaspur, India.

Jarvis Singers To the Front

The Jarvis Jubilee singers were in great demand this last school year. They appeared before the Texas and Arkansas state conventions and the International Convention at Oklahoma City. During National Music Week they rendered a special program in the

public library at Winnsboro, Texas, and in October, by the courtesy of the Texas and Pacific R. R. Company, the entire school received free transportation to the state fair at Dallas, Texas, and by the special courtesy of Hon. J. L. Lancaster, president of the road, all students were admitted to the fair grounds, where a hundred voices sang over the radio. It was indeed a Jarvis day.

New Workers At Yakima Mission

Mr. and Mrs. M. C. Vanneter, formerly missionaries to Porto Rico, were added to the staff of the Yakima Indian Christian Mission in June.

A year ago it was reported that eighteen Indian boys and girls had confessed their faith in Christ and had been baptized during the year. The missionaries have continued their training of these boys and girls for Christian service and during the past year ten more boys and girls have been baptized. Two of the older boys are definitely planning to go on for further training when they have finished the school at White Swan, to prepare themselves for the ministry among their own people.

Mr. and Mrs. Francis have accomplished much in these three years in the establishment of real friendship with the Indian people. This is shown in their constant friendly greetings, their gifts to the mission, and in the ever increasing number of parents who say, "our mission." Quite a little new equipment has been added to the farm during the past year, and especially a well has been driven which provides sufficient water for irrigating the upper part of the farm. This will now make possible the cultivation of sufficient vegetables to provide for the home and the raising of fruit.

The American Christian Missionary Society, from the receipts of an estate, is providing a much needed new building for the boys' dormitory.

A Winning Position

It is getting harder to induce people to become Christians openly, and there are organized forces at work to keep them back and to win back those who have become Christians. There are, however, nearly five millions of Christians now in India; last decade they increased 22%, mostly by natural increase. We ought to be able to keep up this increase by teaching our people to live sanitary lives and take care of their bairns. With Hindus steadily decreasing (4% last decade) Moslems increasing very slowly (3% last decade), and both these communities steeped in ignorance and bad social habits, it looks as if Christians have a winning position.

C. G. ELSAM.
Mahoba, India.

Reaching the Women and Children

Each year during the month of June a daily vacation Bible school is conducted at Mexican Christian Institute, San Antonio. The enrollment last year was 189 with an average attendance of 148. There is connected with the institute a playground for the boys and girls, and related to this are various clubs of Girl Reserves, sewing classes and special classes at certain seasons of the year. While no regular employment agency is maintained, there is scarcely a day but one or more people are helped in securing employment.

The library is open once a week. From October to June, 587 books were loaned. This also affords an opportunity for friendly visits with those coming for the books.

A day nursery is maintained at the institute to care for the children whose mothers are obliged to work. Only children under school age are accepted. Forty-seven different children were cared for last year. Five cents per day is charged for the care of each. Many of the mothers who come at the close of the day to take their children home, stop for a few minutes' visit, and their interest in the other activities of the institute and in the life of the church has been established in this way. Twice each week a free clinic is held. Doctors' services are free and medicines are given at cost. During the past year, nine doctors and one dentist have given their services. A total of 2,380 treatments have been given, seven major operations performed, twenty-four minor operations and 146 dressings. Each clinic day, the pastor of the Mexican church makes a talk and gives out literature to those who are waiting to be admitted into the clinic.

Meeting a Need

Flanner House, Indianapolis, Indiana, is conducted and property owned by the Christian Woman's Board of Missions. The current support is provided by the Indianapolis community fund. This is the one independent social service for Negroes in Indianapolis, and is a successful illustration of interracial helpfulness. It seeks not only to meet concrete physical needs, functioning through a staff of fourteen consecrated workers, but social recognition of the thousands who pass through its doors. The employment department for Negro women has been one of its large fields of service. It has placed 9,260 women during the year and it cares for the children of many of these women in its day nursery. It has supervision of 140 families in its field department. It has cared for 5,414 children in the free kindergarten, given 973 treatments in the tuberculosis clinic, 820 in the dental and 2,118 in the baby clinic. A pre-natal clinic was added in June.

Chas. Q. Lee resigned as superintendent of Flanner House, December,

1925. H. L. Herod, pastor of the Second Christian Church, Indianapolis, has been president of the board for nearly two years, and was the unanimous choice of the board for the new superintendent.

A Fitting Memorial

Miss Edith Burgess of Allen, Nebraska, recently sent to headquarters a check for \$322.70, proceeds of a note in favor of the Christian Woman's Board of Missions, left by her father, the late R. Burgess, in memory of her mother, S. A. Burgess.

Developing a Center For Christian Work

Attendance at the Tibetan Sunday school averaged 172 for November. An average of thirty-one Tibetans attended the Lord's Supper and the total offerings of the Tibetan church amounted to fourteen rupees, 100 tongyen.

Attendance and offerings at the Chinese services also showed a slight increase over last month. Although there are a number of backsliders, besides a recent epidemic of indifference on the part of many, we can also see some encouraging signs. The Chinese Christians, with a very small proportion of financial aid from any of the missionaries, have rented a small preaching room opening directly upon the main street of the town, which we are also using as a Christian reading room on afternoons when the evangelists are preaching elsewhere. There was an average attendance of thirty-six for the nine preaching services in November. This is a small beginning but we hope to later develop this as a center of personal work and as a depot for the distribution of Christian literature to Tibetans as well as Chinese.

Each Thursday we conduct at our chapel on the street, a service for children, many of whom do not get to attend Sunday school on the mission compound. The attendance averaged ninety-five for November.

On Tuesday afternoons our evangelists go out to preach in nearby villages. A total of 142 were preached to during the month.

J. RUSSELL MORSE.

Batang, West China.

Knows She Will be Cared for

An old lady made application for a place on the "waiting list" of one of the homes for aged maintained by the United Christian Missionary Society, and when she was notified that she had been placed on the list she wrote the society as follows:

"I return your letter that you may easily understand I am truly thankful to have the home to look forward to, and more than thankful that I am still able to work. I am seventy-nine years old, and since last fourth of July I have made in my shop forty-five dresses, three big coats, one boy's overcoat and twenty-five smaller garments; and this

summer have a little vegetable garden and my flowers, and care for all of it myself. Just how long I can work like this I don't know. I have my work all systematized, so many hours for shop, so many for sleeping, so many for reading, and then the flowers—I wish you could see them. They are so lovely this morning. God put the first man in a garden and we praise him for a wonderful Savior."

Churches of Christ In Denmark

The two Churches of Christ in Denmark have sent their March offerings for missions to the United Christian Missionary Society as follows:

Sophievej, \$72.71; Hillerodgade, \$16.26. Their offerings last year for missions were \$33.91 and \$13.94 respectively.

Acknowledge God First of All

The boys in Pendra Road, India, go out to the neighboring villages on Sunday morning to conduct Sunday schools, each group in the charge of two adults. Fulton Master writes of a man who came from a native state with two boys whom he wished to have enrolled in the primary school in Harda, emphasizing the fact their condition must be improved. Fulton told him that school opened with prayer every morning during which the boys were expected to bow their heads. The man replied, "In this school you first of all acknowledge God, do you? In their former school there was no such custom. I want my boys to attend here."

Two Lines of Service

My school work is a constant pleasure and benefit to me. The work consists of an English class of six higher primary students, three or four of whom desire to go to Chengtu to do more advanced work.

The other part of my school work is the sewing class, and at the close of the year there are nineteen girls in this class. These are mostly orphans and our work is sewing for the orphans. When we run out of new material, we patch and mend for our large family in the orphanage.

K. LOUISE DUNCAN.
Batang, West China.

Training School at Jackman Memorial Hospital

Our training school is one of several large ones in an association which sets the standards and gives the examinations, and in the examination this spring our junior class of six girls finished with a higher general average than any other school. Two girls received honors in all subjects. We have all been very happy about it. We have fifteen pupil nurses and they are all such dear girls. Our senior class of two will complete their work next fall, the first class to graduate from our training school.

MINNIE NICHOLSON.
Bilaspur, India.

Visiting From House to House

The total number of visits in homes during March was 183 in sixty-one homes. Sixty-six reading lessons were taught and there were 250 listeners. Miss Hill and I spent a day in Ram-pur, a village four miles from here. In other years some of the people became Christians. One Christian widow now lives in the village.

MATTIE BURGESS.

Bina, India.

An Institute In Jamaica

We had a happy and profitable day here at Oberlin recently when an institute was held, to which the ministers and members of the other churches in this district were invited. Mt. Prospect sent thirty-seven delegates. They walked over the mountain paths about ten miles. Mizpah sent about the same number, and Salisbury Plains and Manning's Hill sent good delegations. The church was filled and everybody seemed to enjoy the messages.

The Oberlin people built a long bamboo booth and covered it with coconut leaves. Under this we put a long table which was well filled with good things to eat, provided by members of the Oberlin church. Three hundred were served and the Oberlin people were proud to act as hosts.

We are holding institutes in each pastoral district and in this way are able to reach many people who cannot get into Kingston for our conventions or institutes. We find that we can have a better cooperative spirit by getting groups of the churches together in this way.

RUTH A. MATSON.
Lois Villa, Lawrence Tavern, Jamaica.

Polly Dye and The Japanese

Good word comes from the west. The Japanese kindergarten, Los Angeles, is headed by Miss Polly Dye, who was born in Africa of missionary parents. She has put great devotion into the work and has been ably assisted by Mrs. Leonora Vickland, from Wells-ville, New York. Both of these teachers are accredited in the public schools of California and might command much larger salaries than they now receive. A health clinic was developed during the year. This began with the kindergarten children and later included children of other ages. Dr. Marjorie Burnham of Red Cross experience in the Near East contributed her services one day each week. The seventy-five children enrolled in the kindergarten were served in this way.

The Sunday school has an enrollment of 250 and has maintained an average attendance of near 175 for the year. Thirteen were baptized during the year. They look forward to the coming of Miss Hazel Harker, who has been a missionary in Japan, and who has had special preparation in young people's work. She will devote herself to the young folks of the institution.

Mr Unoura, the pastor, and his associates conduct a mission "Sunday school on afternoons in Compton, a suburb of Los Angeles. This school is located in a Japanese community and has averaged about fifty for the year.

From Country to City Life

It seems strange to live in a city like Jubbulpore after living in country places ever since coming to India in 1902, more than half the time miles from the railroad. Mr. Davis has charge of the church, superintendency of the printing press and is looking after the erection of a large addition to that building. While Mr. Scott is away on vacation he is looking after the secretary-treasury office and minor repairs on station buildings, also correspondence connected with the union language committee as superintendent of the Hindi examinations.

I began the zenana work right away, as Miss Griffith left for furlough sometime ago, and am enjoying the work just as much as I did in Rath. I have four fine women to help me—all products of the Mahoba Orphanage and the splendid result of the mothering of Miss Graybiel and Miss Frost.

Every Tuesday I go to the jail to teach the young women prisoners to read.

We very much enjoy the fellowship with our own missionaries here as well as the social life with those of other missions. It is a very pleasant change from our former quiet life.

ISABELLA DAVIS.

Jubbulpore, India.

Improvements At Jarvis

The new administration building at Jarvis Christian Institute has been completed and is now occupied, a power house erected and a new light plant installed, the chemical and physical laboratories enlarged, fire escapes erected on the boys' hall and a water and sewer system is being installed, the buildings repainted and the general appearance of the campus improved. The Texas and Pacific Railroad has granted and surveyed the land for a station at Jarvis Christian Institute. This benefit came through the kindness of President J. L. Lancaster.

It is hoped to complete the Jubilee building in time for the opening of school September 21, 1926. No colored school in Texas will have a better appointed dormitory for girls when it is completed.

There were 231 pupils enrolled for the school year 1925-26 and at least 95% were members of the church.

Independence Day in South America

During the month of May the routine school work of Colegio International was broken into by the celebration of the National Independence Day, May 14-15. On the afternoon of the 14th the children of the primary department gave a program for the whole school, and on the morning of the 15th our

school formed a part of the 5,000 school children who marched to the plaza in front of the Capitol. The leaders of each school represented carried large flags and banners and each child had a smaller flag. After singing the National Anthem, which was led by the excellent police band of the city, they marched to the presidential palace and saluted President Ayola.

During June we have watched with great interest the progress made on the Allen-Stone building. The walls have gradually grown until they are beginning to make quite a show. The five graceful arches for the windows in the side of the auditorium were placed last week.

Today, after less than a day's notice, all the bricklayers and their helpers in the city went on a strike. They are demanding a fifty per cent increase in wages. There is not a man at work on our building or on any other in the city today.

Our Ohio friends must be patient.
MARY IRENE ORVIS.

Vacation School In India

Some of the orphanage girls are enrolled in the vacation Bible school which is being conducted for the children of the Christian community. All seem very much interested and are learning some valuable lessons. There are about forty in attendance each day. Some of their handwork is really very good. They enjoy the flag salute and candle lighting, and the play period is a time of fun for them all.

LUCILE FORD.

Mahoba, India.

Official Representative to Christian Endeavor Convention

The official representative of the southeast at the World's Christian Endeavor Convention, London, England, July 16-21, was J. C. Plylar of the First Christian Church, Knoxville, Tennessee.

The *Christian Endeavor World* offered a free trip to London to the five Endeavorers in the United States securing the most subscriptions to that magazine. Mr. Plylar attained first place in the Dixie group. He is very active in the work of his church, being superintendent of the intermediate Christian Endeavor society, a teacher in the Sunday school, and a member of the board of deacons.

Not Hunting for More Work

We have begun a new year in the training school and are exceedingly busy. Without Miss Tangonan and the other seven graduates we never could do it. There are forty-four student nurses this year at Mary Chiles Hospital but twenty of them are probationers who cannot be counted on much for some time. With classes going eight hours of the day and about seventy patients to care for, we do not beg for more to do.

We had four deliveries the other

These All Died in the Faith

Mrs. Ella Williams Johnson, January 31, 1926, Owensville, Indiana. Mother of B. R. Johnson, minister, East Liverpool, Ohio.

Mrs. Carrie Ellett; April 2, 1926, Omaha, Nebraska, wife of the late Alexander Ellett, active minister for over forty years in Kansas and Missouri.

Mrs. J. A. Safley, July 6, 1926, Rome, Mississippi.

Mrs. Virginia E. Doss, December 20, 1925, Milton, Illinois.

Mrs. Judith Anne McFee, May 20, 1926, St. Louis, Missouri. Grandmother of Mrs. John L. Brandt. Faithful member of Christian church. Age 93.

Mrs. Sim Hogrefe, July 2, 1926, Home City, Kansas. Faithful member of missionary society and church, Odell, Nebraska. Age 63.

E. D. Eubank, January 23, 1926, Broken Bow, Nebraska. Pastor and evangelist for sixty-one years. Age 82.

Mrs. John Stomy, June 29, 1926, Cedar Rapids, Iowa. Charter member of Second Church and active in all departments of church work.

Miss Rachel Basden, Trenton, North Carolina. Active in missionary society.

Mrs. Hannah Leonard, July 21, 1926, Wellsville, Ohio. Charter member of missionary society. A Christian eighty-six years. Age one hundred years and five months.

night from midnight to 7:00 A. M. and no delivery room. You will be glad to know that in addition to the gift of \$3,000 left by Miss Tuason, an American doctor has left us \$2,000. So we have hopes of our operating room some day, thus relieving the old one for deliveries.

MARIE SERRILL.
Manila, Philippine Islands.

Hidden Answers

- What are some of the problems of the educated Japanese in this country?
- An example of sacrificial giving?
- Of what event is this year the centennial?
- Should any changes be made in our Negro schools?
- Has the rural church a mission?
- What makes Korea outstanding as a mission field?
- What change will be made in our work in Chicago?
- What building was dedicated recently in Denver?
- What preparations are being made for the young peoples' convention?
- Where and when will the international convention be held?

Speaking of Books



In the highest civilization the book is still the highest delight.—Emerson.

The Best Seller

CHINESE Religion as Seen Through the Proverb is the title of a very interesting volume written by C. H. Plopper of our China Mission, and recently issued from the Shanghai Press. It is listed as a best seller in Shanghai book stores. This is the thesis which Dr. Plopper presented in securing his Ph. D. at Hartford Seminary while home on furlough several years ago. He has done a very fine and patient piece of work in interpreting Chinese religion through the proverbs of the people. It is the most comprehensive and exhaustive volume ever written on the subject. Every student of China will want to own this book and keep it for handy reference. Mr. Plopper has gone into the historical and legendary explanation of many of the proverbs, and he has especially dealt with the religious and ethical implications of the popular maxims. This is a book of research which every student of China will rejoice in. One soon discovers from this volume that even the illiterate Chinese mind is steeped in religious and ethical ideals. The knowledge of Chinese proverbs and their relationship to religious ideals as expressed in this volume, will certainly be a great boon to all missionaries and those who are interpreting Christianity to the Chinese mind.

S. J. COREY.

Masoud The Bedoun

MASOUD THE BEDOUN is a collection of colorful characteristic stories, in no way related, but each dealing with a phase of Syrian life. They are so realistic that one is left with the impression of having seen and known them. It is much like watching a pageant, as one sees the different districts and religious sects, with their distinctive features, as the writer, Alfreda Post Carhart, presents them. It is, in fact, a resumé of history, showing the life and customs of the principal epochs of past times; beginning with the patriarchal and pastoral forms, then with the agricultural village life of the interior, then with the life of the cities, with their market places, courts of justice and secluded house tops. We pass by ruined temples and places of hidden treasure, to the spot which most intrigues our interest: the birthplace of Jesus. The descendants of the early Christian

church are still here, with much of superstition and form added to the simple faith of the Fathers; but which has withstood the persecution of centuries.

The Ways of Ah Sin

THE Ways of Ah Sin, by Charles R. Shepherd, is an interesting, graphic and accurate picture of the methods used by Chinese high-binder Tongs in American cities, aided by unscrupulous attorneys and grafters of our own race, in their endeavors to propagate the illicit trade in narcotics and in slave girls.

By way of illustration of the methods used the story is told of a little Chinese girl, Ah Mae, who is brought over from her home in China by a Tong man. She is admitted under perjured testimony as his daughter, and is immediately sold into slavery for \$1,500, to become a concubine to Jue Yat, another Tong man, who already has a wife and a large family.

An older brother of Ah Mae, Louie Sam, had come to America some years before as an innocent Chinese boy. Under the vicious influences of the Tongs in this country, he had become a high-binder (killer) for one of the Chinese Tongs. By a chance visit to the home of his friend, Jue Yat, he discovered his sister there. Later he reveals himself to her and sets about to secure her release. In the meantime, Jue Yat, becoming suspicious of him, has Ah Mae removed to a place where he thinks she will be safe, but

Books Reviewed in this Issue

CHINESE RELIGION AS SEEN THROUGH THE PROVERB, by C. H. Plopper, Shanghai Press. \$2.00.

MASOUD THE BEDOUN, by Alfreda Post Carhart. Missionary Education Movement, New York. \$1.50.

THE WAYS OF AH SIN, by Charles R. Shepherd. Fleming H. Revell Co. \$1.50.

AMERICA GIVE ME A CHANCE, by Edward W. Bok. Scribner's Press, New York. \$1.50.

THE MEDIATOR, by Edward A. Steiner. Fleming H. Revell Co. \$1.50.

DOLLARS ONLY, by Edward W. Bok. Scribner's Press. \$2.00.

from which she is stolen by one Lum Ming, a Tong man of another Tong, and by him transferred to his own secret house. The theft is discovered and becomes the occasion for a Tong war. In this connection, the author introduces the procedure of Tong meetings, the secret and unlawful oaths taken by Tong members before their Chinese gods and the black hand terrorist decrees by which their so-called soldiers (highbinders) are instructed to get their men. Decrees which are voted in one city may be executed in any other city in the United States.

Upon Lum Ming's refusal to surrender the girl, the Tong to which Jue Yat belongs determines upon executing its death sentence. Louie Sam, unknown to the Tong as Ah Mac's brother, is selected to do the deed. In the disguise of a trusted old man, he eludes the police, gains entrance to Lum Ming's residence, kills him, releases his sister and delivers her to the door of an American rescue mission. Louie Sam escapes to Fresno; but, having been suspected of double play by Jue Yat, he has been shadowed by another highbinder and is slain at the threshold of his uncle's gambling house in Fresno, whither he had fled for protection.

Ah Mae is cared for at the rescue mission, where she is saved to usefulness and to a better life. Presently she learns of the sad fate of her brother who had given his life for her rescue.

The book proceeds to unfold the inner workings of these Chinese Tongs and to reveal the network of intrigue and lawlessness which involves officials, merchants and good men who are held powerless by the fear of Tong vengeance.

Chapter XII is devoted to "The Cause and Cure." It shows what has been done by the federal government and by local officials in San Francisco to improve conditions there, and indicates how an aroused American public may yet put an end to this nefarious business.

The book is dedicated "To Donaldena Cameron, who, in the midst of 'ways that are dark and tricks that are vain' has served longer and endured more than the rest of us." Those who know of the truly wonderful work of the Chinese Presbyterian Mission Home at 920 Sacramento Street, San Francisco, California, under the management of Miss Donaldena Cameron, will recognize the importance of the facts here

revealed and the accuracy of the portrayal in this book.

The author states in his introduction: "It is not a fairy story, as the subtitle states. It is a composite narrative of things as they are at the time of writing, not as they were ten, fifteen or twenty years ago. It is founded upon fact and largely constructed from actual events which have come to the personal attention of the author." It is not anti-Chinese propaganda. The author and those associated in the work mentioned are devoted friends of the Chinese people.

This volume is of value not alone to those interested in the problem immediately involved; but, dealing as it does with a phase of the immigrant problem, it should be read by all who concern themselves with matters of Americanization, with home missions and with social reforms.

F. W. BURNHAM.

A Voice from the Top

THE public seemed to think the struggles of the boy, as outlined in the *Americanization of Edward Bok*, and *Twice Thirty*, should be set off in a volume by itself for the encouragement of young people. Hence the book, *America Give Me a Chance*, by Edward W. Bok.

A boy handicapped as he was, and reaching the top, both in money-making and in influence for good, retiring at the zenith of his power to devote himself, body, mind and spirit, to unpaid service for the betterment of America, has earned the right to speak to young people. I know nothing more wholesome in American literature than Edward W. Bok. His experience peculiarly fits him, not only to speak to the young, but to the United States of today. Since wealth is one of our dangers, it needs a voice, a passionate voice, a voice from the top, calling to it to look and listen—danger! and showing it what to do by the way it does itself. Perhaps Mr. Bok has come to the kingdom for such a time as this.

He declares that opportunities for the young are greater than ever; that the highways to success are not crowded; that his success was not due to any outstanding gift except determination to succeed and driving on, giving the best service that was in him; that obstacles are not put there just to stop folks, but only to exercise and strengthen their will power, their determination, their drive, thus fitting them for the bigger things just ahead.

Anyone reading the book will have his doubts about determination and faithfulness being the only gifts Mr. Bok had; he will be sure, however, that Mr. Bok had enough of these to carry him almost anywhere. His boyhood adventures are breath-taking, pure grit, daring unmixed; kitten purring amongst lions; twinkle-twinkle-little-star sailing amidst stars of the first magnitude, quite conscious

that it was not one of them yet, but would be if twinkling had any virtue.

G. M. ANDERSON.

The Mediator

IN THE MEDIATOR, Edward A. Steiner has portrayed life in Russian Poland as it was a few years ago.

He shows Jewish life and customs, and enters into their ideals and aspirations with sympathetic understanding. He shows the struggle of the older generation to train the young in Jewish tradition and to keep them in isolation.

It is a gripping story, but not exactly a cheerful one, for into the colorful tapestry of his fabric, he weaves the somber threads of the insult, injury and persecution of a race. He pictures vividly the life of a child brought up under such conditions.

Out of this setting emerges an eager, passionate, intense young man, who, groping about to find God, becomes a monk; only to find the curse of his own father and people, added to his general ignominy. He hopes to find tolerance and freedom in America. It is disappointing to find that even in the land of the free, greed, avarice, hate and race prejudice have found a place.

However, romance calls him, and love gives him a vision of Christian ideals and enters with him into his life work.

All through the story, (and in real life, too), we find that a touch of human kindness not only gives life and soul to religion, but makes one tolerant of a faith other than his own.

C. A. BURNHAM.

Men and Money

MR. BOK, after having achieved fame and fortune, retires in his fifties and devotes himself to unselfish service for humanity, and finds great satisfactions in it.

The purpose of the book, *Dollars Only*, is to persuade others who have reached fame and fortune, or fortune without fame, that the real and abiding satisfactions of life are found in this way, and to encourage them to try it.

He says that many are trying it, mentioning by name a large number in many of the big cities of America who are pouring out their lives in big and happy service, working as hard for others as they ever worked for themselves; men who, once having tasted the joy of it, could not be persuaded to turn from it.

Mr. Bok tells of the great change that has come into the thinking of Big Business since the war. "The public be damned" period is over for ever, he declares, and Service, which he calls the greatest word in the language, has taken its place to develop and bring in the best age mankind has ever known, hundreds of big, rich, resourceful men devoting their lives to it with an abandon never known before.

He urges men who are not ready for such a break with the past to devote at least a part of their time, and to taste, as he has done, the joy of it.

The book opens one's eyes to see the air full of chariots and horsemen round about us to fight our battles; it assures us that we are compassed about with a great cloud of witnesses to support us in deeds of faith. Any church having men in it that have "arrived," or are arriving, would do itself and them a good service by keeping this book circulating.

G. M. ANDERSON.

Eight Indian Dollars

EIGHT Indian Dollars and in the new world birthday bank! But why call them Indian dollars? Well, the story is: Some years ago the United Christian Missionary Society in serving our churches established a mission dormitory for Indian children near the Yakima Indian school in White Swan, Washington.

While many Indians in Oklahoma and in other sections have become very rich through productive oil lands, yet these Indians of the Yakima tribe in Washington are exceedingly poor and for eight dollars to be contributed for world-wide missions through the birthday bank by forty-two Indian boys and girls who make their home in this mission station represents a real sacrifice.

When President Burnham and H. B. Holloway visited the White Swan Mission last May they had many interesting experiences, but one of the most significant was the chapel service led by E. E. Francis, superintendent of the mission, when the contents of the birthday bank, totaling \$8.00 in pennies, nickels and dimes, was turned over to them to bring to the headquarters in St. Louis that these First Americans might have a share in world missions.

Truly the spirits of these boys and girls, so needy themselves, are made rich by this offering as they seek to help others. The new birthday bank is being used in our Bible schools among the black, the red and the white; also among the Spanish-speaking Americans, and indeed typifies the thought of friendship and brotherhood prevailing in the hearts of those who know and love the Master.

The First Americans are real Americans after all, for a true American is interested in the whole wide world.

New Church at Alberta

JOHN H. WELLS, Diamond Jubilee Evangelist, for All-Canada, held a three weeks' meeting in Vulcan, Alberta, in July, and organized a church of about fifty members. Only one person in the community was known to have been identified with the Christian church previously. Four others were discovered later. There were thirty-five baptisms and ten immersed believers came from other bodies.

M. B. RYAN.

Calgary, Alberta.

Missionary Illustrations of Uniform Sunday School Lessons

September 5. The Tent of Meeting

The supreme moment of victory in life is found only in that place where man meets God face to face and finds a friend—not a judge.

The fascinating story of Shi Kwei Biao in *Some Chinese Friends of Mine* relates the transformation of this Chinese story-teller and opium addict into the eloquent evangelist whose zeal and consecration won many souls to Jesus Christ. He struggled for years to rid himself of the opium habit. "After he had been in the throes of the habit for seventeen years, his faith finally reached the point where he cast all on God. He tells us how he went out under the arched bridge outside the West Gate of Nanking and threw himself on his knees. He prayed: 'Oh, God, you sent your Son to be the Savior of the world. You sent him to be the Savior from sin. Lord Jesus, you know the sin that has bound me these seventeen years. You know, too, how I have struggled against it in vain. I can't save myself from this sin. Dr. Macklin has tried and he can't save me. Lord Jesus, you will just have to save me from the awful curse.' For days the struggle continued. He writhed in the very agony of death itself; but ever he clung to that prayer and was decided that death would be preferable to yielding to the old enemy. Finally he emerged a victor from that place of squalor with a weak and emaciated body, but with eyes shining with hope

and the assurance of triumph. He was free in Christ Jesus." He lived the overcoming life till he was eighty years old when he entered the Life Abundant.

Sept. 12. Gifts For the Tabernacle

"The Lord loves a hilarious giver."

Kagawa, of Japan, who calls himself "one of the captives of foreign missions," is one of those rare figures whose simplicity of life, purity of purpose and flaming zeal, give them the distinction of a mountain crag.

"Kagawa's books are among the best sellers in Japan. From one of them alone he has had a return of fifty thousand dollars and his annual income is over sixteen thousand a year. Yet he chooses to give it all away save a few hundred dollars, and to live in one room in the slums of Kobe, Japan, that he may give his life as well as his fortune, to the service of the poor."

"According to the *American Education Digest*, the average American spends his average dollar as follows:

"For church, three-fourths of a cent; for schools, one and one-half cents; for government, four and one-half cents; for crime, eight and one-half cents; for investment, eleven cents; for miscellaneous things, thirteen and one-half cents; fourteen cents are wasted; twenty-two are spent for luxuries; and twenty-four and one-half cents for living costs. The total amount given in

the United States to the church is \$518,317,000, while \$1,000,000,000 is spent for candy, \$2,000,000,000 for automobiles, \$2,100,000,000 for tobacco. How is your average dollar spent?"

—From *Tarbell*.

Sept. 19 Obedience to Law (Temperance Lesson)

"When somebody, addressing envelopes from the Boston social register to carry wet literature, wrote Mrs. Henry W. Peabody's name on one, he or she unwittingly threw a boomerang. Mrs. Peabody, as president of the Federation of Women's Board of Foreign Missions of North America, was in a position to know the tragic sequel of shipping missionaries and rum to the same stations. She is also a woman gifted with vision and dynamics. After replying to the letter that instead of getting ten names in opposition to prohibition she should get ten in its defense, she called together the directors of her various missionary boards and told them she could see no hope of carrying Christianity to other nations until our own hands were clean. In order to save the rest of the world America must save herself first. This meant promoting prohibition ahead of foreign missions. Her method of promoting has resulted in cementing the great women's organizations of the country into one "Woman's National Committee for Law Enforcement," with the definite practical purpose of turning their newly acquired civic responsibilities to account at the polls."

—From *The Sunday School Times*.
LOUISE KELLY.
Indianapolis, Indiana.

Third Annual Evangelistic Conference and Retreat

UNDER the auspices and direction of the commission on Evangelism of the Federal Council, there is held each June an evangelistic conference and retreat. Those attending are the secretaries of evangelism of the various religious bodies represented in the commission. This year the meeting was held in East Northfield, Massachusetts, June 23-25. There were thirty-five men present. The program was the best thus far given. Robert E. Speer and Dr. George C. Pidgeon were the principal speakers. Dr. Pidgeon is the moderator of the United Church of Christ in Canada. One of his messages was on the theme "The New Testament Ideals Underlying Christian Union." This gifted man has a passion for the reunion of the divided household of God. His messages were enthusiastically received. Many plans and methods for this coming year were discussed. Perhaps the outstanding plan to which each religious body will give itself, and which also the commission on evangelism will vigorously promote, is a Bible reading program for next year. The conference agreed and voted enthusiastically to promote the reading of the Gospel of

Luke in January—a chapter each day, and the reading of Acts in February—a chapter each day. There is no question but that the whole nation will join in on this, as far as the Protestant bodies are concerned. Millions will read

together the same chapter on the same day. Penny copies each of Luke and Acts can be secured from the American Bible Society. The Northfield conferences are always an inspiration. Much time is given to prayer. From this place of vision in the Connecticut mountains, the work of evangelism and its primary importance in the ministry of the church becomes clear and clearer.



Evangelistic Conference and Retreat, Northfield, Massachusetts

The Board of Education and the Work of Our Colleges

**Dr. Morehouse honored. Victory at Phillips and Transylvania
Mr. and Mrs. Snively aid Eureka. T.C.U. Wins Honor**

"Go-To-College-Sunday" approaches!

WHEN is the day observed? It is regularly observed the second Sunday in September. The Board of Education recommends that it be observed on the Sunday in August or September most convenient for the local church, preferably the Sunday just prior to the leaving of the young people of the church and community for college.

What should be the aim in its observance? It affords an opportunity to give public recognition to young people going to college and bid them God-speed at their departure; to encourage other young people to seek a college education; to stress the true motives that should prompt one in seeking a college training and the value of such training; to call attention of the church and community to the important and strategic work our own colleges are doing; to point out and evaluate the religious educational ministry provided at tax-supported institutions, and especially what the Disciples of Christ are doing in these fields; to encourage the attendance of young people upon the college of the Disciples of Christ; to emphasize the importance of building up an adequate student aid fund administered by the Board of Education in cooperation with the colleges, which shall undergird our ministry much as our church extension fund buttresses evangelization.

Who should observe it? Every local church, Sunday school and Christian Endeavor society should join in its observance.

How should it be observed? Either the introductory or concluding portion of the Sunday school hour can be devoted to it, using the exercise or *Question and Answer* leaflet prepared by the Board of Education. Students at home from college, those desiring to go to college, college graduates, and leading educators in the community can be used for addresses. At least a part of the special church program should consist of talks by students. The church may well be decorated with college pennants and colors. College songs and other special music should be provided.

An offering should be taken for the General Student Aid Fund and sent to the Board of Education of Disciples of Christ, No. 222 Downey Avenue, Indianapolis, Indiana. Consideration should be given by many churches to the practicability of building up with

the Board of Education a student aid loan fund which will aid needy and deserving students at our church college, or colleges in the educational area in which your church is located. A number of students are now being aided through funds established with the board.

Carefully planned and diligent care given to preparation for the observance of the day, it will prove one of the happiest, most attractive and spiritually rewarding in the calendar of the church year.

Probably no period in the history of the Disciples of Christ has witnessed the passing of an equal number of strong and representative leaders in our work as has the past two or three years. Contemplate the loss of A. B. Philpott, Carey E. Morgan, W. F. Richardson, Z. T. Sweeney, J. W. Allen, Justin N. Green, L. O. Lehman, Chas. E. Cobbe, Cephas Shelburne, J. Z. Tyler, Ashley S. Johnson, Granville Jones, John E. Pounds, Wallace Payne, George W. Hemry, Vernon Stauffer, M. M. Davis and George Muckley! These are but a few of those that have fallen from our ranks. The passing of these worthy servants of God is a challenge to the strongest and most consecrated of the young men of our homes and churches to enlist for the service of the ministry of the gospel and be willing to pay the price of the most thorough and exacting training that the cause of Christ in behalf of which these men so worthily and effectively served may go forward with increasing momentum and power.

A recent number of the *Drake Crusader* carries a picture of the Drake University municipal observatory. The observatory is located in beautiful Waveland Park, one of the objects of the city's pride. The observatory is dedicated to President D. W. Morehouse of Drake University. As the discoverer of the Morehouse comet and because of other important contributions to science, Dr. Morehouse has come to have an international reputation as an astronomer. On the dedication plate is this inscription:

"This observatory is dedicated to
Daniel Walter Morehouse, Ph. D.,
Astronomer and Physicist of
Drake University,
A Tribute to His Tireless Efforts
and Eminent Success
In Bringing to the People the Beauty
and Dignity of Astronomy."

"The heavens declare the glory of

God," sang the Psalmist. As a scientist Dr. Morehouse is a firm believer in God and in directing the studies of his students he inspires them with the thought that in discovering the laws of God and coming to understand their operation we are privileged "to think the thoughts of God after him."

Alfred E. Smith of Windsor, Ontario, for the past year superintendent of young people's work in the Hillcrest Church of Toronto, and Kenneth S. Wills, active in leadership of boys' work in the Central Church of Toronto, sophomore and junior respectively at McMasters' University and affiliated with the lectureship of the Disciples of Christ as students at McMasters, have visited and spoken at the All-Canadian and provincial conventions of Canada this summer. They have spoken as representative of the Disciples' group at McMasters' University and in behalf of the enterprise to establish a school of ministerial training for the Disciples of Christ in Canada. Messrs. Smith and Wills are representative of the finest type of Canadian young manhood and brought informing and inspiring messages to their hearers.

The United States Bureau of Education was established through the efforts of James A. Garfield, student, teacher and president of Western Reserve Eclectic Institute, from which Hiram College developed. It was at Hiram he got his first ideals of education. Garfield sought to have a department of education created which should have a place in the president's cabinet. His associates in congress failed to see the need or value of such a department and the bill that finally passed created a bureau which gathers statistics and issues reports giving much valuable information based upon educational data. After the bureau was established Garfield gave active support to the securing of appropriations necessary to keep it alive. The editor of the *Hiram Advance* who recently called attention to the above recited facts observes that Garfield was one of those men who had a mind clear enough to see that the success of a democratic government depends upon the education of the people.

President J. T. T. Hundley, of Lynchburg College, Lynchburg, Virginia, with his family has been provided a month's vacation for complete rest and recuperation. He has done a marvelous work for this institution and the

generous citizen of Lynchburg who made provision for this period of physical renewal has done a valuable service to the cause of Christian education.

Report on Endowment Crusades Conducted by Dr. H. H. Harmon, Secretary of the Endowment Department of the Board of Education

Great Victory at Phillips University, Enid, Oklahoma.—O. D. Shelton, associate director of the Phillips University Crusade, sent the Board of Education Office the following telegram on the night of July 2, 1926: "Phillips Crusade closed last night with total of \$1,252,174.55; with 14,136 pledges taken. Of this \$722,567 pledged by 7,596 in Oklahoma; \$326,274 by 4,857 in Southern half of Kansas; \$53,332 by 1,698 in Arkansas; and \$150,000 outside territory." The goal of this crusade was \$1,250,000.

Cotner Crusade.—On June 30, Mrs. Dora T. Winter, the associate director, reported \$991,860.40 raised at that time. Considered in relation to the area, this, too, is a great victory.

Lynchburg Crusade.—E. L. Day, associate director.—On June 17, counting pledges to cash, the subscriptions secured previous to the beginning of the special effort by the Board of Education, and the bequest that came through the East bequest, the special campaign was within \$145,755 of the campaign goal of \$750,000.

The Illinois Crusade.—George Aydelott, associate director. This crusade in behalf of the Illinois Disciples' Foundation, Eureka College, and the Illinois Christian Missionary Society for one million dollars has already passed the \$500,000 mark. Mr. and Mrs. George L. Snively of Lewiston, Illinois, have given in addition to their

previous gifts \$50,000. George L. Snively is known throughout the United States as the highly successful educator of churches.

Transylvania Passes Goal.—The total raised on the evening of July 3 including the \$80,000 from the General Education Board was \$1,042,684.41. The success of this campaign will make possible an additional \$20,000 available from interest on the added endowment. 9,000 pledgers participated in the results. The increased endowment will enable the institution to increase the salaries of faculty members to meet the standard required by the Southern Association of Colleges and Secondary Schools. The student body has increased 40% during the past two years. President A. D. Harmon declares, "The success of this campaign permanently underwrites the future of Transylvania." H. W. Hoover, of North Canton, Ohio, made a cash gift of \$25,000 to the campaign.

An organization called The Eureka Scholars to which students who have made grades in their studies sufficient to place them in the first five per cent of the student body are eligible, was formed at Eureka last year. Two types of pins, both of a key-shaped design, are employed. The silver pins are bought by the college and at the beginning of each semester are pinned on those students who have, during the previous semester, made grades sufficient to place them in the first five per cent of the students. If during the next semester, the honored student fails to keep up to this standard, he is deprived of his pin, and it is given to some student who has made the grade.

The Eureka Scholars is the tem-

porary part of the fraternity. Nu Upsilon Upsilon is the permanent part of the group. At the time of graduation, if it is determined that a senior has been a member of Eureka Scholars, the temporary part of the fraternity, for at least five semesters, he is permitted to wear the gold pin of Nu Upsilon Upsilon, the permanent part of the group. At this time also, the secret motto for which the name, Nu Upsilon Upsilon stands is divulged to him.

A most significant event in the annals of the college year failed of record in these columns. For the first time in the history of Texas Christian University, Fort Worth, Texas, its representative won the state oratorical contest at Abilene, during the spring semester. The victory was won in competition with the strongest colleges and universities of the state. Lester Boone, the victor, was at the time a sophomore at T. C. U. This along with the splendid debating record of the representatives of the university last year in forensics is sufficient to make the friends of T. C. U. rejoice.

On Saturday, September 4, Missouri Christian College, Camden Point, Missouri, will dedicate the new addition to its main college building, which has been constructed during the summer. It is fifty-five feet long and three stories high and will afford twenty new dormitory rooms. The first floor will be used for laboratory purposes. By bequest a woman recently left this institution a farm. The outlook for the fall semester is bright. Dr. G. H. Fern, the president, is much encouraged.

G. I. HOOVER.

Indianapolis, Indiana.



With spade and shovel

The accompanying picture of the members of the Commercial Club of Toppenish, Washington, together with their wives and children, was taken at the Indian Mission, White Swan, Washington, early in May, when this club drove out from Toppenish, bringing basket dinners and a great supply of shrubs and trees, donated by the Washington and Ingalls nursery companies of Toppenish. These folks spent the day at the mission, planting these trees and shrubs, which included several hundred blackberry and raspberry bushes, cherry trees, a number of elm and maple trees and many other trees and shrubs which will add greatly to the beauty and usefulness of the ground surrounding the mission.

Worthy a Golden Pin

By J. N. BIERMA

SOMETIMES ago I went out with the evangelists in an ox cart to an Indian town eight miles from home. We spent between five and six hours going and coming and my back was sore for a couple of days afterwards. With a Ford car we would have traveled in comfort and had time to visit several villages in the time we spent going and returning from this one."

The above is a paragraph I sent home in a letter some months ago. It does not tell the whole story. There is another chapter which makes us forget how we traveled and how sore our backs were the next day: In that town we met the town surveyor and record-keeper of land rents, called the Patwari. I had not seen him for three years and remembered him as a respectful but aloof sort of a chap who did not seem to take very kindly to our Christian teaching. On this day he seemed quite different and greeted us warmly and insisted that we sit down at his house, and allowed the neighbors to congregate there to hear our preaching. We were glad to see this change in him and wondered how it came about.

After the preaching, and singing of songs, he seemed inclined to explain our teaching a little to his neighbors and asked the evangelists if they would sell him a New Testament. He then told us of spending an evening with an officer of the agricultural department, and how his eyes had been opened with reference to Christian teaching, and how superb it now seemed to him.

Sometime later I called on this same officer and finding him in a talkative

mood, asked him what he had done to work such a change on that town Patwari. He asked what change I had noticed, and I told him how graciously he had received our preaching party and that he had even asked to buy a New Testament. The officer seemed very much pleased and told me that one night when the Patwari had to stay over night in Rath, he had offered him a place to sleep, and as they sat and talked, he had directed the conversation away from village lawsuits etc., into religious channels. He had been given a Scripture Text Calendar by the Rath missionaries and had learned several of the verses from it, so he quoted some of these. The Patwari after listening exclaimed "Where have you picked up such teachings?" He answered, "You and I have been too ready to condemn as unworthy teachings which we have not investigated. These verses are from the Christians' sacred book."

The Patwari was delighted, so the officer read from the calendar the verses for each day, and explained them as best he could.

Thus these two supposedly orthodox Hindus talked far into the night about the "unsearchable riches" of the gospel of Christ.

The officer's face shone as he related this to me and then he added, "Yes those verses are worthy of having been written with a gold pen!"

* * * *

"Let us not be weary in well doing—" "My word shall not return to me void."

Our Neighbor to the North

JOHN H. WELLS, all-Canada evangelist, with headquarters at Toronto, is supported by the United Christian Missionary Society, as a part of its evangelistic program. From October 22, 1924, to June 1, 1926, Mr. Wells has held twenty-five meetings, preached 477 sermons and had 476 baptisms, total additions to the churches, 529. In this time he has distributed 24,000 tracts.

Mr. Wells writes:

"I have tried to follow in all of my meetings the plan as follows: First, an attempt is made to build the spiritual life of the membership. We have reason to believe that this has been done in every meeting. Second, an effort is put forth to reach the unsaved, especially those outside the church, that is those having no contact with the church. Third, an advertising policy is followed that not only calls attention to the meeting, but to that for which our people stand. In most places a tract stating our position is put into every house. Newspaper space from Saskatchewan to Nova Scotia has been

used liberally for this same purpose. So we have reason to believe that seed has been sown in the way of informing the public, which some day will bring a harvest.

"I have endeavored to present our Canadian and world task and believe some friends have been made for both. The *Canadian Disciple* has been advertised and subscriptions taken in nearly every meeting. The college also has been talked about, and young people urged to attend.

"This is a great day for our people in Canada. Everything is looking bright. Our churches are being well cared for. Our people are working in better harmony and I believe more determined than ever to get our message before the people. They are ready and willing to do anything for the cause. They are just waiting for the challenge. My visiting the churches throughout Canada has done much for me, and today I love my brethren more than ever before. We have a great Christ, a great message, a great mission, and we have a great brotherhood. We cannot fail. God helping us, we will not."

From Far Mondonbe

By Goldie Wells

THIS is Sunday morning the tenth of January, and almost like a bright spring morning at home. Christmas season is over and school work should begin tomorrow. "Father of the Line" Abraham and his wife Sarah have just appeared at the door ready for Bible school. This gray-headed couple is the first aged couple from the village of Mbelo (one mile from us) to become Christians. During the "ingathering period" they came to one of the missionaries and said, "White man we want to be baptized tomorrow, too. We are old and the strength is finished in our bodies, but we want to become His followers ere we die."

So they were two of the 292 baptized during the holiday season and were one of the thirty-seven couples to receive Christian marriage. We believe that this is the beginning of the gospel's work among the mature people of this village.

Each six months of the year the teachers, evangelists, their families, the out-district Christians and those wishing baptism (where the missionary has not been able to reach them in the out-district) gather at the station for special services, school and baptism. At the Christmas season the rejoicing is even greater than in June, owing to the singing of carols on Christmas morning from four-thirty until five-thirty followed by the prayer service. A special thank-offering is made during the morning in the church, which has been decorated with ferns, palm fronds and flowers.

This year of 1926 we are to meet new problems besides heathenism. One Catholic order has founded a mission on the southern border of our field and a strong educational order of Catholics has founded a mission at Mondonbe Ikoto, about five miles from here. Just now five Mohammedans have begun their trading and teaching at our State Post of Mondonbe!

And you at home ask, "How can we help stem this onrush of heathenism, Catholicism and Mohammedanism"? Friends, by your prayers and your increased gifts in money that those who have been trained for Congo mission work may come ere the work becomes more difficult and before more of the present mission staff break under the strain of the work.

Truly "The field is white but the laborers are few."

Baptisms in Batang

There were twenty-four baptisms on January 18. Eighteen of these were teen-age young people, nine of them from the orphanage. Of the eighteen three were town boys belonging to my Sunday school class. One of those baptized was an old blind woman whom Lee Gway Gwang and Mrs. Morse had been teaching for several months.

J. RUSSELL MORSE.

Batang, West China.

Jesse Bader in England

JESSE M. Bader, secretary of evangelism, of the United Christian Missionary Society, sailed from New York City, July 24, on the steamship *Caronia*, for England.

Last December the Church of Christ of Great Britain, through its general evangelistic committee, invited Mr. Bader to hold evangelistic conferences in ten centers during August and September.

Mr. Bader went immediately to Birmingham for the Eighty-ninth Annual Convention of the British Churches of Christ, where he delivered several addresses and assisted our British brethren in working out a program of evangelism. Following this convention, which lasted four days, he held a series of conferences in Manchester and Liverpool as follows:

Wigan, August 14, 15, 16
Nottingham, Aug. 21-24
Leicester, Aug. 28-31
London, Sept. 4-7
New Castle, Sept. 11-13
Edinburgh, Sept. 15-16
Glasgow, Sept. 18-21

During this trip Mr. Bader will be speaking three times daily and will leave England on the steamship *Aquatania* September 25, landing in New York City on October 1.

Mr. Bader served in England during the World War for a period of five months as Y. M. C. A. secretary and is well known among the brethren in the British Isles.

Barzilla Allan Robinette

DEATH has again entered the family circle of Mrs. Anna R. Atwater in the passing of Barzilla Allan Robinette, husband of Mrs. Atwater's sister, Mary Ellen Robison, at Grand Rapids, Michigan, June 29, 1926. Mrs. A. W. VanDervort of New York City is a daughter. Mr. Robinette was for years active in the church at Bedford, Ohio, and latter at Grand Rapids, Michigan, where he served as elder.

The many friends of Mrs. Atwater will be glad to know that she has so far recovered as to be able to go to Grand Rapids to be with her sister for the summer months.

New Workers

MISS Cloma Houston of Snohomish, Washington, is a new worker in the home missions department of the United Society, being stationed in the Plymouth-Wilkes Barre area, East Pennsylvania. This is the opening of a new work there in cooperation with Plymouth and the Wilkes Barre churches.

Another new worker in this department is Miss Ruth Elaine Boll of Watonga, Oklahoma, who will serve in the coke regions of West Pennsylvania. Miss Boll is a graduate of Phillips University, majoring in religious education.

July Financial Activities

Of the Church Erection Department

LOANS PROMISED:

Pullman, Washington	\$ 3,000.00
Murphysboro, Illinois	10,000.00
Ft. Worth, Texas, Arlington Heights	4,500.00
Kensington, Kansas, First Church	5,000.00
Weleetka, Oklahoma	7,000.00
Lexington, Missouri, Colored Church	200.00

LOANS MADE:

Rock Rapids, Iowa	\$ 12,000.00
Caddo, Texas	700.00
Searcy, Arkansas	4,500.00
Memphis, Texas	\$ 600.00
Norwood (St. Boniface) Manitoba	4,000.00
Kansas City, Kans., Third Church, Colored	800.00

HOW TO SECURE Free Subscriptions to World Call

IN THE campaign now being waged for WORLD CALL in which is being offered one free subscription for fifteen subscriptions (new or renewals) quite a number of churches and their representatives are sending in subscriptions to apply on this free subscription offer.

In many instances these churches have not advised the circulation department of their intention to enter WORLD CALL subscription campaign now in effect.

One free subscription will be given for fifteen subscriptions (new or renewals) but churches and their representatives who desire to take advantage of this offer should advise circulation department at once and should

state on all subscriptions sent in that they are to apply on this free subscription offer as set forth in booklet.

How to Organize a Church 100% for World Call

If your church has not entered this campaign you can still enter by mailing the coupon below to the circulation department.

Campaign is open to all churches any time between this date and October 24.

More than 40,000 people are now actively engaged in this big WORLD CALL campaign and are not only working to increase the "reader interest" in WORLD CALL but are making every effort to secure one of the

Six Free Trips to the International Convention at Memphis, Tennessee, November 11 to 17

Mail this coupon today. Put your church in the 100% class for WORLD CALL

WORLD CALL CAMPAIGN

We have decided to enter WORLD CALL CAMPAIGN, which began April 18th and ends October 24th. Our aim is a 100% CHURCH FOR WORLD CALL.

(Fill in name and address of Chairman here)

will act as our chairman and we agree to abide by the conditions governing this campaign as set forth in booklet "How to Organize a CHURCH 100% for WORLD CALL."

Signed

City State

Church

If you did not receive booklet "How to Organize a 100% Church for World Call," send for your copy today

Consistency

You believe the way to build up a great brotherhood is to support its organized activities.

To be consistent you will include your publishing interest, which stands for cooperation.

The way to build up this enterprise is to send to it all your orders for Church and Sunday school supplies.

In doing this you serve your local work as well as help in maintaining a brotherhood interest, because

The productions of this house are of the highest quality and approved by most of the leaders among our people.

Check up on your Sunday school literature and place your orders here for the quarter beginning in October.

If not active yourself, you can at least mention this to those who are active.

Christian Board of
Publication
ST. LOUIS, MISSOURI

Diamond Jubilee at Christian College

By MRS. MARIAN W. HERTIG

THE seventy-fifth anniversary of the founding of Christian College was celebrated during commencement week with what will be known in the historical archives of the college as the Christian College Diamond Jubilee.

For one week, from May 29 to June 3, President and Mrs. Edgar D. Lee were host and hostess to alumnae, patrons and visitors from coast to coast and from points south as far as Corpus Christi, Texas, and Canada on the north.

Mrs. L. W. St. Clair Moss, president emeritus of Christian, kept open house in her apartment, Sunny Corner, in Missouri Hall.

Registration began Saturday, May 29. Every person who registered was given a booklet containing the programs of the week and a badge of gold ribbon stamped with a picture of the Rogers Memorial Gateway and the words Christian College Diamond Jubilee, 1851-1926.

The exhibit by the Christian College Art Club was the first event of interest. This was presided over by Miss Elizabeth Potts who has been at the head of the art department for ten years. A swimming meet in the college natatorium on Saturday afternoon also attracted many visitors.

In the evening the home economics students gave a play and style show called "The Home Scientist Lady." The play was written by Mrs. A. E. Filler, daughter of R. H. Emberson of the executive board of the college.

The honor scholarship event of the week was the Phi Theta Kappa breakfast on Sunday morning. Honor students were present from classes since 1918. The decorative scheme was green and white.

The baccalaureate services Sunday evening at the First Christian Church were beautiful and impressive. A line of 265 girls gowned in white marched down the aisle to the music of *Jerusalem the Golden*, the traditional baccalaureate processional.

The evening sermon was given by Dr. Burris Jenkins of Kansas City from the subject "Unfound Pearls," and the program of baccalaureate music was arranged by Mrs. Anna M. Froman, head of the voice department.

The most interesting event for visiting alumnae was the reunion of alumnae in the college auditorium Monday morning. The roll call of students brought responses from classes as far back as 1859. A feature of the reunion program was the presentation of portraits of past presidents, F. P. St. Clair and Mrs. L. W. St. Clair Moss. Mrs. Rosa Ingels of Columbia who made the presentation speech, reviewed the era of progress experienced by Christian College under the administration of its capable woman executive and spoke of the wide field of activities among college women. President F. P. St. Clair

died a few months after being made president.

On Monday evening occurred the May Queen ceremonies and the pageant in honor of the queen, who was Miss Lillian Pugh of East St. Louis. Her maids of honor were Miss Ruth Rea of Marshall, Missouri, and Miss Virginia Robertson of Oklahoma City, Oklahoma. A capacity audience witnessed the pageant which was given in the college auditorium.

The program for Tuesday included: The class day exercises in the auditorium, the alumnae luncheon, the sunset supper and the concert in the evening by the Conservatory of Music.

Class day dresses this year were pastel shades of georgette. The ivy chain was of smilax and Columbia roses. The valedictorian was Miss Constance Mayens of Jefferson City, the salutatorian, Miss Louise Hamilton of Salisbury, Missouri.

Mrs. L. W. St. Clair Moss was toastmistress at the alumnae luncheon. The guest of honor was Miss Lucy R. Laws, retired member of the English department who served Christian College for twenty-six years during three administrations.

President and Mrs. Lee entertained alumnae, visitors, patrons and the student body at six o'clock Tuesday evening with a sunset supper on the front campus. It was the largest get-together occasion of Jubilee Week and was enjoyed to the fullest by everybody.

The concert Tuesday evening was a musical treat of the highest excellence and was under the direction of Professor H. H. Loudenback and Mrs. Anna M. Froman.

The last event of the week was the commencement program in the college auditorium Wednesday morning. Eighty-four seniors were granted A. A. degrees and in all 118 young women received diplomas and certificates. Prizes and degrees were announced by President Edgar D. Lee, who was chairman of commencement day program.

The prize for the best literary composition in the senior class was awarded to Miss Fern Blackman of Dallas, Texas. The prize for the best all-around junior was won by Miss Dorothy Kelly of Marceline, Missouri. Both prizes were given by the Phi Theta Kappa honor society.

After the conferring of degrees, a portrait of President Lee was unveiled. It was a gift of the alumnae since 1920. The presentation speech was made by Miss Elsa Wade of Joplin, Missouri. Master Desmond Lee, the eight-year-old son of President and Mrs. Lee, unveiled the portrait. Hon. Frank Harris, president of the board of trustees, accepted the portrait in behalf of the student body and board members.

The commencement address was delivered by Governor Sam. A. Baker from the subject "Does Education Pay?"

The Fourth of July in Canada

By S. W. Hutton

SINGING *God Save the King* and saluting the Union Jack with the Canadian ensign in Canada on the morning of July 4 was indeed a new experience to me. A group of forty-five young men in training for Christian leadership among the boys of Canada, together with their instructors, were gathered in Pelican Lake Camp for a week of intensive training for their worthy tasks. At 6:30 every morning we stood at attention on the point overlooking the lake while the Canadian flag was hoisted to the top of the mast and as it was unfurled to the breeze we sang together. When the Fourth of July came and we had proceeded as usual the dean of the conference stepped to the front and suggested that the group in recognition of their American comrade would sing one verse of *America*.

The spirit of the camp was indeed that of brotherhood and comradeship as the instructors poured forth their best in leadership among these young men, who in turn at the close of the profitable week spent together, returned to their various homes in the cities, towns, and countryside to lead groups of Tuxis and Trail Ranger boys in living the fourfold Christian life.

This camp has been conducted on Pelican Lake each summer for the past nine years. The first six years Geo. H. Stewart, member of the Home Street Christian Church in Winnipeg, and chairman of our All-Canada committee, served as dean. During the last three years B. V. Richardson, an attorney of Winnipeg, has served in this capacity. D. R. Poole, executive secretary of the Boys' Work Board of Manitoba, was the director in charge of the camp. Under his leadership a forward-looking program is being carried on throughout the Province in cooperation with the boys' work of the Religious Education Council of Canada and representing a close affiliation of the evangelical churches and the Y. M. C. A. in a program of work among boys. It was my privilege to deliver the morning address on the Fourth of July during this camp and to teach the course in "Teaching Methods." I count this privilege as one of the greatest I have enjoyed during the year.

Twentieth Anniversary at Mount Hermon

By Mary E. Bamford

THE registration at Mount Hermon Federate School of Missions, in the Santa Cruz Mountains, California, last July was 338, the largest in the history of the school.

Mount Hermon celebrated its twentieth anniversary this year. A pageant written by Mrs. Ira N. Allen was given one evening, portraying twenty years of service, in which some of the

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 878 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

The Missionary Register

Missionaries Arriving on Furlough

Miss Gladys Arnold, China, Vancouver, July 12, 1926.
Mr. and Mrs. W. H. Edwards, Africa, Boston, July 5, 1926.
Miss Cammie Gray, China, San Francisco, August 11, 1926.
Mr. and Mrs. James H. McCallum, China, Seattle, August 3, 1926.
Mr. and Mrs. W. G. Menzies, India, New York, August 7, 1926.

Missionaries Going to Field

Dr. and Mrs. G. L. Hagman, China, July 22, 1926.
Miss Elma C. Irelan, Mexico, August 9, 1926.
Mr. and Mrs. Searle Bates, China, August 14, 1926.
Miss Minnie Vautrin, China, August 5, 1926.
Mr. and Mrs. Edwin Marx, China, August 14, 1926.
Miss Lyrel Teagarden, China, August 14, 1926.
Mrs. Edna W. Gish, China, August 14, 1926.
Mr. and Mrs. C. F. McCall, Japan, August 24, 1926.
Miss Rose Armbruster, Japan, August 24, 1926.
Dr. and Mrs. G. J. P. Barger, Africa, August 28, 1926.

Births

Kirby Lee, to Dr. and Mrs. W. A. Frymire, Africa, May 4, 1926.
Helen Francis, to Mr. and Mrs. Donald A. McGavran, India, June 9, 1926.

pioneers participated. At an anniversary luncheon, Mrs. H. B. Pinney, the first chairman of the school, was toast-mistress.

The foreign text book, *Moslem Women*, was taught by Mrs. G. B. Young of San Diego, whose husband was for three years a teacher in Robert College, Constantinople. J. C. Garth, for thirteen years the successful pastor of a rural church at Willows, California, in his presentation of the home study book, *Our Templed Hills*, was able to give many illustrations from his own experience which proved very helpful.

The large number of home and foreign missionaries present made the

"Sunset Hour" one of the most interesting periods of each day.

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Pronunciation of Foreign Words

ä is to be pronounced as ä in hät.	Matabeles-Mä tē be les
ää as ä in ärm.	Mbelo-M bē lō
ai as ai in kaiser.	Mondombe-Mōn dōm be
au as au in kraut.	Noa Longonga-Nō à Lōn gon gā
bh as bh in clubhouse.	Sekhome-Sēk hō me
dh as dh in roadhouse.	Serowe-Sē rō we
ě as ě in mět.	China
ë as ë in thëy.	Chu Chao Hsin-Chū Chow Sín
ë as ë in hër.	Shi Kwei Biao-Shí Kwé Bī ao
gh as gh in doghouse.	Yuan Shi-kai-Yū än Shi-kai
h is always sounded, even when final.	India
í as í in pín.	Chatigarh-Chát is gar
í as í in machine.	Lalit Shah-Lä lit Shā
kh as kh in buckhouse.	Mahoba-Mū hō ba
mp as mp in damper.	Patwari-Pät wā rī
ö as ö in töne.	Pendra-Pén drā
ö as ö in töñ.	Rampur-Rám pür
ts as ts in catsup.	Rath-Rät
ü as ü in büt.	Japan
ü as ü in füll.	Fukushima-Fū kū'shi mā
ü as ü in rüde.	Kagawa-Kā gā wā
In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.	Kazuo Kawai-Kā zü'ō Kā wā'i
Africa	Kobe-Kō be
Bantu-Bän tū	Waseda-Wā'se dā
Bogura-Bō gū rā	Korea
Bolenge-Bō lēn ge	Seoul-Sōl
Bulawayo-Bu lä wā yō	Songdo-Sōng dō
Ikoto-Í kō tō	Pyengyang-Pyēng yāng
Khama-Kā mā	Syenchun-Sy én chün
Lobengula-Lō bēn gu la	Latin America
Asuncion-As ün'cī ón	
Colegio Internacional-Cō lē'hīō In tēr nā	
thēō näl'	



It happened in Kansas

The Disciples of Christ provide a real opportunity for young people in the Bible Chair program in four university centers in the brotherhood including Texas Bible Chair, Austin, Texas, under the direction of Dr. F. L. Jewett; the John B. Cary Memorial Chair of Biblical History and Literature, University of Virginia, Charlottesville, Virginia, where Dr. W. M. Forrest has charge of the work; Ann Arbor, Michigan, Bible Chair, presided over by Dr. T. M. Iden, and the Kansas University Bible Chair and School of Religion headed by Dr. S. B. Braden, Lawrence, Kansas.

This picture of the class in "Life and Teachings of Jesus" at the Bible Chair in Kansas University at Lawrence, will indicate the high type of Christian young manhood and womanhood under instruction and guidance through this effective avenue of Christian training. There are many other such groups that we should be reaching in other tax-supported institutions throughout the United States and Canada.

News from South Africa

UNDER date of June 22, Jessie R. Kellems writes from Johannesburg, South Africa, where he is conducting a meeting:

"Last Sunday morning we had 170 at the communion service and this was the largest service in town. Next Sun-

day we are organizing our Bible school. We have already baptized six school teachers and all of these have signed up to teach in the Sunday school.

"We have organized a training class out of which we are going to have some preacher boys who will go to America to prepare for the ministry.

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SESQUI Centennial visitors to PHILADELPHIA will find a friendly New Testament Church and Bible School at the THIRD CHRISTIAN, 61st and Oxford Streets. Wm. Verner Nelson, Pastor.

"Last Sunday night at the close of my sermon on 'Baptism' there were twenty-five confessions, Monday night there were ten more. I have baptized fifty and there are about forty more who are ready now."

Mrs. C. B. Hicks, Beaumont, Texas, says: "The birthday bank in our Bible school is worth its weight in gold. It is an eye-opener on world-wide missions."

Receipts for One Month Ending July 31, 1926

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$ 5,199.21	\$2,632.31*	\$ 298.00	\$2,878.05*
Sunday Schools	3,698.02	2,092.31*	63.50	65.29*
Christian Endeavor Societies	466.99	125.99	30.00	30.00
Woman's Missionary Societies	2,980.02	481.97*	60.00	206.60*
Circles	854.33	358.58	-----	28.00*
Triangle	99.18	59.55	-----	10.00*
Children's Organizations	252.76	17.60*	-----	-----
Individuals	2,163.14	350.66*	330.00	8,339.80*
Bequests	1,200.00	935.00	2,375.00	2,375.00
Interest (U.C.M.S.)	1,401.41	1,549.87*	2,388.93	1,893.93
Interest (Old Societies)	1,214.35	1,214.35	-----	-----
Receipts from Old Societies	2,000.00	2,000.00	-----	4,834.89*
Home Missions Institutions	-----	-----	3,893.85	9,243.10*
Benevolent Institutions	5.00	5.00	7.00	7.00
Annuities	-----	-----	13,600.00	4,000.00
WORLD CALL Subscriptions and Advertising	-----	-----	2,614.46	633.64*
King's Builders	-----	-----	212.40	100.43*
Literature	-----	-----	3,658.37	341.13*
Miscellaneous	1,242.29	83.08*	12,297.25	12,257.35
	\$22,776.70	\$2,509.33*	\$41,828.76	\$6,117.65*

Association for the Promotion of Christian Unity

Churches	\$ 67.87	\$ 57.02*
Individuals	-----	5.00*
Literature	-----	.13*
	\$ 67.87	\$ 62.15*

*Decrease

Board of Education

Supplementary Report of Receipts for 1925-1926

Churches	-----	\$63,151.90
Sunday Schools	-----	146.38
Individuals	-----	710.83
World Movement	-----	15.06
Endowment Crusades	-----	527.15
	-----	\$64,551.32

Net Gain in Disciples of Christ World Membership for Five Years

Year	World Membership	Net Gain	Per cent Net Gain
1920-21	1,277,231	34,568	2.7%
1921-22	1,310,296	33,065	2.5%
1922-23	1,383,247	72,951	5.2%
1923-24	1,436,313	53,066	3.5%
1924-25	1,535,658	99,345	6.1%

Marion Stevenson Honored
 On commencement day, Spokane University conferred upon Marion Stevenson the degree of Doctor of Divinity in recognition of his effective service as dean of the College of the Bible of that institution last year. The board of regents of the university in expressing its appreciation to the Christian Board of Publication for the loan of Mr. Stevenson's services last school year, writes:

"We are unable to adequately express to your board what your recognition of our work and the services of this good leader meant to the cause of Christian education in the northwest. We are sure that Dean Stevenson realizes how much we are indebted to you for this assistance. We have taken advantage of every opportunity to express our appreciation to our churches and the conventions in this section."

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The Last Page

FORMER Governor "Bob" Taylor of Tennessee has given the world, in the following, his dream of what heaven is like:

"What Heaven is, I know not, but I long have dreamed of its purple hills and its fields of light blossoming with immortal beauty; of its brooks of laughter and its rivers of song and its palace of eternal love. I long have dreamed that every bird which sings its life here, may sing forever there in the tree of life and every consecrated soul that suffers here may rest among its flowers and live and love forever. I long have dreamed of opal towers and burnished domes, but what care I for gates of pearl or streets of gold, if I can meet the loved ones who blessed me here and see the glorified faces of father and mother and the boy brother who died among the bursting buds of hope, and take in my arms again my baby who fell asleep ere her little tongue had learned to lisp, 'Our Father who art in Heaven.' What care I for crown of stars and harp of gold, if I can love and laugh and sing with them forever in the smile of my Savior and my God."

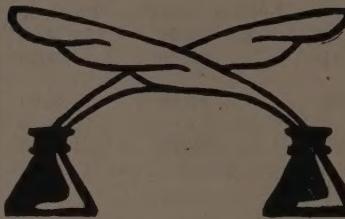
For those who order Life neither hot nor cold, we print this one: Lest he be considered dogmatic or unduly stern, the parson had a way of qualifying his pulpit utterances. "My brethren," he said, reaching the climax of his morning discourse, "if you do not repent, so to speak, and believe the Word, as it were, you'll be lost, in a measure."

There was once a Doctor of Divinity Who wrote a large volume and in it he Remarked with a whine
On page ninety-nine
That he didn't believe in the Trinity.

G. Walter Stonier in *G. K.'s Weekly*.

A list of thirty world heroes in a leaflet issued by the United States Bureau of Education presents leaders in each of the various fields of man's activity. It is as follows: Moses, Socrates, Alexander the Great, Julius Caesar, St. Paul, Marcus Aurelius, St. Augustine, Mohammed, King Alfred, Joan of Arc, Dante, Michelangelo, St. Francis, William the Silent, Galileo, Shakespeare, Moliere, Cromwell, Napoleon Bonaparte, Pestalozzi, Goethe, Rousseau, Darwin, Scott, Livingstone, Florence Nightingale, Elizabeth Fry, Pasteur, Tolstoi, Robert Louis Stevenson.

The list of thirty American heroes issued by the same bureau has been chosen from the standpoint of contributors to human progress or human happiness. On this basis the following are named: Columbus, Father Marquette, William Penn, Washington, Benjamin Franklin, Alexander Hamilton, Jefferson, Daniel Boone, George Rogers Clark, Lincoln, Lee, Horace



Mann, Hawthorne, Parkman, Sidney Lanier, Mark Twain, Morse, Robert Fulton, Cyrus Hall McCormick, Thomas A. Edison, Booker T. Washington, Edward L. Trudeau, Jacob Riis, John Muir, John Burroughs, Mary Lyon, Frances Willard, Clara Barton, Alice Freeman Palmer, Anna Shaw.

"Grandfather History, what have we here?"

"A pirate, a slave, and a bottle of beer—

"Three old outlaws behind the bars!"

"Make room for a fourth one—Old Man Mars!"

In connection with a discussion of current income it is interesting to recall that the American people average one dollar a year to foreign missions. In some states and churches it is even as low as fifty cents a year. Altogether \$40,000,000 is appropriated annually. If church members would give five dollars a year on the average, the sum of \$200,000,000 might be appropriated to the spread of Christianity abroad and the future of the foreign missionary enterprise properly taken care of. David Livingstone stated the true principle which should underlie support of missions when he wrote: "I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ."

A contributor to *Windsor Magazine* draws attention to what the great poets have to say about wireless and broadcasting.

"O may I join the choir invisible."—George Eliot.

"And the night shall be filled with music."—Longfellow.

"That brave vibration each way free." Herrick.

"An invisible thing, a voice, a mystery."—Wordsworth.

"Sit thee there, and send abroad."—Keats.

"There loud uplifted angel trumpets."—Milton.

"I do wander everywhere,
Swifter than the moon's sphere."—Shakespeare.

In his address in Philadelphia, July 5, President Calvin Coolidge said, "What this country needs more than anything else is a revival of the relig-

ious devotion and moral earnestness of the Colonial fathers, that we may the better understand and appreciate the underlying theory of our government, which was evolved from the religious teachings of the seventeenth and eighteenth centuries in New England."

He said:

"Our forefathers came to certain conclusions and decided upon certain courses of action which have been a great blessing to the world. Before we can understand their conclusions we must go back and review the course which they followed. We must think the thoughts which they thought. Their intellectual life centered around the meeting house. They were intent upon religious worship.

"While scantily provided with other literature, there was a wide acquaintance with the Scriptures. Over a period as great as that which measures the existence of our independence they were subject to its discipline not only in their religious life and educational training, but also in their political thought. They were a people who came under the influence of a great spiritual development and acquired a great moral power.

"No other theory is adequate to explain or comprehend the Declaration of Independence. It is the product of spiritual insight of the people. We live in an age of science and of abounding accumulation of material things. These did not create our declarations. Our declarations created them. The things of the spirit came first."

"Unless we cling to that, all our material prosperity, overwhelming though it may appear, will turn to a barren scepter in our grasp. If we are to maintain the great heritage which has been bequeathed to us, we must be like-minded as the fathers who created it.

"We must not sink into a pagan materialism. We must cultivate the reverence which they had for the things that are holy. We must follow the spiritual and moral leadership which they showed. We must keep replenished, that they may glow with a more compelling flame, the altar fires before which they worshiped."

"There are three kinds of givers—the flint, the sponge and the honeycomb.

"To get anything out of a flint you must hammer it, and then you can get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze it, the more you will get. But the honeycomb just overflows with its own sweet-nest.

"Some people are stingy and hard; others are good natured, they yield to pressure; and a few delight in giving, without being asked at all."

Gives While She Lives

“My plan has been to give away, as it comes to me, much of my property, so that I can feel that while I can have the income while I live, at my death the sacrifices and efforts I have made in handling it shall be the means of doing some real and permanent good.”

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Where every metal is put in and welded
Into an alloy—a substance not as fine
As the best that goes into it—
But rather do we weave a tapestry
Of which the background was woven by
that
Strong and sturdy band of voyagers who
First landed upon our shores, of threads
So strong that the warp of our national
Life shall always be secure from rents,
And yet as beautiful as the fair shores
upon which
They made their homes. Later came
the working
Out of the pattern with the weaving in
of
Beautiful colors—blue, reflecting the
Sunny skies of Italy—gay stripes of
Roman colors—olive green from Spain—
Many soft and beautiful tints from
France—

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—America National Red Cross

Deep purple from Russia, and violet and
red,
Reflecting the northern lights of far
Scandinavia. The dark green of the
German forests—
The gay colors of far Southern coun-
tries—
And lo! the pattern now appears, show-
ing each
Group distinct, yet blended into a whole
more
Beautiful than any one could be alone.
And thus we weave AMERICA.

—E. T. ALLEN
in the *New York Times*.